

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—On June 28, the President gave out the names of three of the eight members of the Farm Board. They were James C. Stone, president of a Kentucky tobacco cooperative association; C. B. Denman, president of a live-stock association; and Carl Williams, editor of a farm paper and active in various cooperatives. Later, the President appointed as chairman of the board for a year, Alexander Legge, president of the International Harvester Company. He also announced the appointment of Charles C. Teague, active in fruit growers' cooperatives. The President's own party grew increasingly restive with the non-political character of these appointments.—The President also took a hand in the Senate investigations on the tariff bill. Both he and the party leaders were apparently seriously alarmed over the prospect that the same retribution would overtake them which overtook the framers of the Payne-Aldrich tariff bill of 1910. The President was promised by the leaders that the House rates on sugar, leather, shoes and building materials would be considerably lessened, though, presumably, they would be higher than previously. By this

compromise it was hoped to stem the nation-wide rising tide of disapproval. Vigorous protests had also been made by nearly every country of Europe and South America.—The President also took up the question of tax reductions in view of the unexpected Treasury surplus which, it was thought, will reach \$300,000,000 by next December. The President warned that this apparent index of prosperity may simply be due to a temporary rise in Stock Exchange securities.

On July 2, Secretary of the Interior Wilbur was appointed to call a White House conference on the health and protection of children. It was said that this conference will comprise representatives of the great national welfare organizations, together with Federal, State and municipal authorities. All aspects of child life were to be included in the investigation of the conference.—On July 1, Secretary Stimson made an important announcement to the press on naval-armament limitation. He pronounced himself in favor of the doctrine of parity between the United States and Great Britain in order to avoid competition. Once this doctrine is accepted it was thought that naval armament could be almost indefinitely reduced. The British reaction on this statement emphasized willingness to accept the parity doctrine.

Bulgaria.—After tumultuous discussions which nearly ended in a fight, Parliament passed on June 30, the third reading of the amnesty measure, which would allow Ministers and officials of the pre-War regime, who were sentenced to life-terms by the Stambulsky Government, to return to Bulgaria. Former Premier Vasil Radoslavoff was semi-officially informed of the event at his residence in Berlin on July 2, and given to understand that he would be free to return to Bulgaria and enter public life again.

Canada.—Since the Federal Parliament was prorogued in the middle of June, the Conservative Opposition has been actively raising the question of the possible effects of the tariff schedules being considered by the Congress in Washington. R. B. Bennett declared that these tariff proposals constituted a menace to Canadian industry and commerce. He seemed to believe that a certain amount of retaliation might be inevitable on the part of Canada and advocated the calling of an economic conference on trade relations in the British Commonwealth. The Government remained silent on the issues that were raised,

though the Minister of Trade and Commerce, James Malcolm, stated that "the Government of Canada is much more alive to the situation than is the leader of the Opposition, and is fully prepared, in the interests of Canada, to readjust its fiscal policy to meet any changes that may take place in the tariff structure of the United States or of any other country." No criticisms of the United States tariff proposals, however, were made by any responsible members of the Canadian Government. The subject promised to be an important issue in the next Parliament.

Czechoslovakia.—Captain Jaroslav Falout, Czechoslovakian general staff officer, who had been arrested on an espionage charge, was sentenced on July 1 by a military court to nineteen years' imprisonment, under severe conditions. It was stated that he first offered his services to Hungary, then to Germany; and had revealed secret documents of the Czechoslovakian general staff to the Germans. On June 30, Vincent Pecha, a Czechoslovak railway employe, was arrested by the Hungarian authorities on a charge of espionage. In protest, Czechoslovak railway officials closed the International Railway Line from Budapest to Kassa, Czechoslovakia. The Hungarian charges, however, were maintained.

France.—The situation of the Government in the matter of the ratification of the Mellon-Bérenger debt accord was further aggravated by the intransigence of the Chamber and its Foreign Affairs and Finance commissions. It seemed impossible to secure approval without reservations for the settlement. On June 27, the Chamber, against the opposition of Foreign Minister Briand and other Cabinet members, passed a resolution to oblige the Premier to ask the United States Government for an unconditioned postponement of the war-stocks debt. This request, if granted, would have enabled France to postpone ratification of the Mellon-Bérenger agreement until Germany put the Young plan in operation. Secretary of State Stimson's refusal, transmitted by Ambassador Claudel, was reported to the Chamber and the commissions on June 29. M. Claudel emphasized Mr. Stimson's friendliness and sympathy for France, and stated that the Constitution of the United States "did not give the President power to adjourn payment on such a debt, and furthermore that the resolution of June 19 permitted no hope of a vote conformable to the desires of France." The resolution referred to was that passed by both houses of Congress, which granted postponement of the war-stocks debt in the event that France ratified the Mellon-Bérenger accord before August 1, during the recess of Congress. The reply was what had been expected by all who understood the constitutional question involved. Congress, which alone had the power to grant postponement, had provided for a conditional one. France asked for an unconditional one.

The question then resolved itself into one of the method of making the reservation, so as to express France's posi-

tion that the debt settlement depended on regular reparations payments from Germany, yet without incorporating this declaration in the instrument of ratification, as it was clearly understood that this latter course would make it difficult if not impossible to secure American ratification. The commissions continued to debate various proposals for evading the dilemma. Popular sentiment in the matter was divided, ranging all the way from those who favored immediate ratification without any reservation, through groups who offered various compromises, to the opposite extreme, represented by a small group who suggested that the Government merely refuse to pay the war-stocks debt and postpone the discussion of the major debt till after the Young plan would be approved and actually set in operation by Germany. Some middle course seemed likely to prevail. Many observers predicted that the Chamber would ultimately authorize ratification by a Cabinet decree, and incorporate the reservation in the authorizing act or in a supplementary resolution, but not in the instrument of formal ratification.

Germany.—Prussia claimed the distinction of being the first State to sign a treaty with the Papal State, after the recognition of the sovereignty of the Holy See by Italy. The agreement signed by Premier Braun and Msgr. Eugenio Pacelli, Titular Bishop of Sadis, the Papal Nuncio, deals with territorial changes, a new method of selecting Bishops and the State's endowment to the Church. This latter phase of the new Government gave rise to much discussion from party leaders. The Evangelical churches immediately felt that they were being placed at a disadvantage. The Roman Catholic Church was to receive an annual endowment from the State of 2,800,000 marks (about \$700,000), but the right to endowments in estates would lapse. The Prussian Government, it was estimated, already pays to the Roman Catholic Church about \$5,250,000 and about \$12,500,000 to the Evangelical Church. The Democratic Deputy, the Rev. Dietrich Graue, introduced a motion requesting the State Government to enter immediate negotiations with the Evangelical Church for the completion of a treaty of the same value as the one concluded with the Catholic Church. The Social Democrats and the People's party were planning to couple the bill with party interests. Premier Braun stated that it was the opinion of the Cabinet that conversations should be started with the Evangelicals to insure equal treatment.

On June 28 a "Day of Mourning" was observed throughout the Republic and culminated in public demonstrations against the peace treaty framed at Versailles ten years ago and the "War-guilt lie." In the presence of 50,000 people a resolution was read demanding revision of the treaty and protesting against the charge of War-guilt. Another resolution read in the Reichstag building demanded "the calling of an international commission of experts to give an impartial verdict on responsibility for the World War." However, neither the Government as

Reservation Dilemma

Espionage Cases

Debts

Prussian Concordat

Treaty Anniversary

such nor any of its executive heads identified themselves with the public demonstrations, though the anniversary of the Versailles Treaty was noted by brief pronouncements from official quarters referring to the "menace of the dictatorial peace imposed on Germany." In France the public demonstrations were accepted calmly and interpreted as efforts on the part of the Nationalists to use the occasion for their agitation against the impending settlements for the liquidation of the war debts.

Great Britain.—With the reading of the King's Speech on July 2, the new Labor Government under the Premiership of Ramsay MacDonald inaugurated the seventh Parliament under George V.

Opening of Parliament

The swearing-in of the newly elected members began on June 25. But the reading of the Speech from the Throne marked the official opening of Parliament. The pageantry that usually accompanies this event was largely dispensed with because of the weak health of the King. The outline of policy to be followed by the Labor Government, as contained in the Speech, was neither radical nor unexpected. In regard to foreign affairs, four main topics were mentioned. One of these referred to the conversations that had been begun with the United States for the purpose of reaching a preliminary understanding on the subject of naval reduction and disarmament; after an accord with the United States has been completed, the negotiations will be entered into with other naval Powers. Another declared the intention of the Labor Government to adopt the Young reparations plans and to further the early evacuation of the Rhineland. The third concerned the adherence to the optional clauses in the statute of the Permanent Court of International Justice, while the fourth declared frankly in favor of the resumption of diplomatic relations with Soviet Russia. Domestic affairs were treated briefly and vaguely. A promise to deal with unemployment was made, but no specific plans for relief were offered. The question of the reorganization of the coal industry was stated as being under consideration; mention was made of "the ownership of minerals," but with no definite declaration about the nationalization of ownership of the coal mines. Investigation was promised in regard to the condition of the iron and cotton industries, factory legislation, national insurance, and pension schemes. The Speech was received by the Conservatives and Liberals with that spirit of good will and cooperation which had characterized their utterances since the election. In responding for the Opposition, Stanley Baldwin, the former Premier, expressed his approval of the promised visit of Mr. MacDonald to the United States. The favor of the Liberals towards the Labor Government was indicated by Lloyd George; but he stated significantly that "the moment it (the Labor Government) decides to become a Socialist administration, its career ends." The threat had meaning because the Liberals hold the balance of power in Parliament.

Japan.—On July 2, an important Cabinet crisis occurred when Baron Tanaka, after a Premiership of two

years, tendered the resignation of his Cabinet to Emperor Hirohito. Immediately, Yuko Hamaguchi, leader of the New Liberal Minseito Administration, was entrusted with the formation of a new Ministry. Premier Hamaguchi is a popular statesman with a high reputation, fifty-nine years old, and well versed both in law and politics. His new Cabinet was made up as follows: Foreign Affairs, Baron Kijuro Shidehara; Home Affairs, Kenzo Adachi; Admiralty, Kyo Takarabe; War, General Issei Ugaki; Finance, Junnosuke Ionuye; Agriculture and Forestry, Chuji Machida; Overseas Affairs, Genji Matsuda; Justice, Viscount Chifuyu Watanabe; Education, Ichita Kobashi; Communications, Matajira Koizumi; Commerce and Industry, Magoichi Tawara; Railways, Yoku Fugui. Eight of these appointees had served in former Administrations. The selection of Baron Shidehara to the Foreign Office was interpreted as an indication that the country would return to its former policy of friendliness with the Chinese Nationalists.

The Cabinet crisis was consequent on the investigation into responsibility for the assassination of Marshal Chang Tso-lin, last year. The Cabinet's report to the Emperor proposed disciplinary action for a number of officers, including General Muraoka, Commander in Manchuria. Disapproval of this report by certain high army officers, and especially by two senior statesmen very close to the throne, along with the demand for the resignation of the War Minister if the Government considered the offence as serious as the Cabinet report purported, left Premier Tanaka under the necessity of either punishing his War Minister, whom he could not replace, or resigning, and the latter course was selected. In a statement explaining his move he outlined the accomplishments of his Ministry and then touched upon the Government's fall, concluding, "I deeply regret that a certain incident occurring outside the Empire was wrongly used as a political instrument." The new Premier finds the Diet, with which he will work, constituted as follows: Seikai or Conservatives, 221; Minseito or Liberals, 214; Independent, 16; Labor, 8; Jitsugyo Doshikai (Business Men's party), 4; Kaku-shin, 3.

A few days before the Cabinet crisis, on June 27, the Emperor formally ratified the Kellogg treaty for the renunciation of war. In announcing its action, a long, carefully worded statement was issued explaining the precautions that had been taken to safeguard national interests. It will be recalled that much controversy was occasioned by the phrase of the document noting that those who signed did so "in the name of their respective peoples." Inasmuch as the national Constitution vests the treaty-making power solely in the Emperor, question was raised in some circles as to whether or not this wording might imply a surrender of some imperial prerogative, and "agency" on the part of the Emperor. In its final form a declaration of the Government accompanied the ratification to the effect that the words "in the name of their respective peoples" did not apply to Japan.

New Cabinet

Cause of Crisis

Kellogg Treaty Ratified

Jugoslavia.—Commemorative services were held on June 28 at the tomb of Gavriilo Princip and Nadelko Chabrinovitch, the young students who assassinated the Archduke Ferdinand of Austria and his wife just fifteen years previous to that date. Commemorative services were also held for the Archduke and his wife at a spot near the Miljacka River where they were killed. The two youths rest in an unmarked vault.—Tension was still reported as existing between the Governments of Belgrade and of Sofia owing to the recent frontier incidents, and Italian comments thereon.

Mexico.—The first days of religious peace in Mexico were marked by tremendous outpourings of Catholics at the Shrine of Our Lady of Guadalupe and in those churches of Mexico City which had already been handed back. Meanwhile, the exiled bishops and clergy were returning and everywhere a religious rebirth was hoped for. The Government's subsequent actions showed that the settlement really went far beyond the written terms. Church property is to be handed back as rapidly as inventories can be made. Prisoners in the Islas Marias and in the States of Colima, Michoacan and Jalisco, and in Mexico City itself, were released by Presidential decree, after having been imprisoned for violation of the Calles decrees. Anti-religious laws in Tabasco and Vera Cruz were declared unconstitutional. For two days, June 30 and July 1, a censorship was mysteriously clamped on the press and just as mysteriously revoked. No reason was given for the action but it was surmised that behind the scenes the anti-clericals were violently active and that Portes Gil faced a desperate struggle to preserve his position. Meanwhile, Calles announced a forthcoming trip to Europe; it had long been known that he is suffering from a dangerous disease.

Poland.—In the alleged efforts to form a triple entente linking Poland with Hungary and Rumania, Marshal Pilsudski was given credit for having taken the initiative. The proposal would link together the three countries under the leadership of the Rumanian dynasty and grant full autonomy to the former Hungarian province of Transylvania, now part of Rumania. The realization of this plan would not only set up a wall against Bolshevism, but it would also temper Hungary's desires for revision of the Trianon treaty, at least as far as Rumania is concerned. It recalled to many minds the scheme, proposed by Archduke Francis Ferdinand, for an Austrian, Hungarian and South Slavian "trialism." In view of the present plan, many were inclined to find in it an explanation of the mild protests and conciliatory replies which had recently been exchanged between Rumania and Hungary. At present, however, it was generally thought, the plan gave little hope of early realization.

Vatican City.—It was reported in the Italian press on June 27 that the Holy Father planned to hold a secret

Consistory on July 15, to be followed by a public one three days later. The basis of the report was a letter from the Cardinal Secretary of State to Msgr. Schuster, notifying him of his appointment to the See of Milan, and informing him that he would be elevated to the Cardinalate on July 15. It was generally expected that several new Cardinals would be designated, but no other names had been divulged.—The Holy Father received in private audience on June 27 the Rt. Rev. Msgr. James H. Ryan, Rector of the Catholic University of America. The Pontiff manifested his interest in the progress and welfare of the University, and especially in the new School of Liturgical Music, to be opened next Fall.

League of Nations.—Delegates of forty-six Governments met at Geneva on July 1 to revise the 1907 Hague code for war prisoners and the 1906 Geneva convention on sick and wounded with armies in the field. Objection was raised to the draft convention, drawn up by the Red Cross experts, which was laid before the conference, on the ground of its entering into so many details; and an American convention was proposed as a substitute, which would confine itself to general principles. By a narrow vote, however, it was decided to retain the Red Cross convention as a basis for discussion.

The Malaria Commission of the League's Health Organization recently accepted an invitation from the Government of India to study there the problem of malaria. Training courses in malaria fighting, organized under the auspices of the Health Organization at Hamburg, London, Paris and Rome, were to be attended by government officials from various European countries. A plan for establishing a fully organized health service was presented recently to the Greek Government by Health Organization experts. Important remedies are being standardized in the League laboratories.

The fifth article in the series by Robert A. Parsons on trends in modern literature, to appear next week, will be called "Muddled Middle Men of Science." In it he will deal with the popularizers of Evolution and other branches of modern science.

"French Canadians in Western Canada" will be a sympathetic description of the recent exodus into the Peace River colony, which is attracting many even from New England.

"The Finding of the New Jesus" will be the first in a new series by John Gibbons, who has repeated his Lourdes adventures in Italy.

"What Is Behind Prohibition?" will be a tentative inquiry by William Thomas Walsh into the subconscious strivings of the Prohibitionists; it will not receive universal acceptance.

"Glastonbury's Thorn" will be a little summer piece on an ancient landmark often passed over by travelers.

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A Great Social Worker

THERE are social workers who provide for orphans, on the general ground that it is not well to have the streets cluttered up with ragamuffins. Others wish to promote the general welfare of the State, which is menaced when young people grow up without proper supervision.

Some, however, spend themselves for these forlorn little ones, because in the poorest and most repulsive is the image of the Child at Nazareth.

All, then, are social workers. But all differ in the motive.

Now St. Vincent de Paul, whose feast we celebrate next Friday, was a supremely great social worker. It is not well to make comparisons, as á Kempis warns us, between the Saints. But we venture to think that of all social workers, St. Vincent de Paul was the greatest this sad world has seen since the days when the Master went about the towns and villages of Judea, doing good to all men.

This wonderful Saint knew little about philanthropy. He did not strive to improve the condition of the poor because the poor are often coarse, vulgar objects, unpleasant to look upon, or because too many poor people are not good for business—even for the business of philanthropy.

He fed the hungry, and clothed the naked, and visited the prisoner, and consoled the afflicted, and found a home for the orphan, and a refuge for the girl trembling between vice and virtue, simply because in all he saw the image of Our Lord Jesus Christ. All were of the same family, for all were the brothers and sisters of the Lord.

This is a day of highly scientific sociology. Science is good, but love is better. What social science needs most sorely today is the spirit, infinitely sweet, infinitely wise, of St. Vincent de Paul. For his spirit was love of Our Lord Jesus Christ.

The Convention at Toledo

IT is customary to remark at the end of every convention that the meeting was unusually successful. The custom is based, in all probability, partly on a kindly spirit, and partly on a feeling of relief that the delegates held together for two or three days without coming to blows, literal or figurative. Cooks share this feeling after the last course is served, and poets when the sonnet has been turned. For good or for better, the meal is at an end, and another sonnet has been born.

Yet we need not have recourse either to uncritical kindness or to a feeling of relief that the delegates did not shatter the windows, in order to write that the Toledo Convention of the National Catholic Educational Association was a genuine success. During the year rumors had circulated, and their burden was that the Association was about to terminate its corporate existence. If the story did not go quite that far, it left a certain uneasiness among Catholic educators, not indeed as to the continuance of their own work, but as to the continuance of an Association which for more than a quarter of a century had afforded them a common meeting place, and a common arena for the discussion of problems and perils.

The excellent attendance and the vigorous vital discussions at the Toledo Convention should put an end to these rumors. The Association is not moribund. It was never so vigorous, and it was never more needed. No doubt, it will reflect the growth of our Catholic schools in the number and variety of its sections and departments, and the time may come when some of these will follow the example of the superintendents, and establish separate conventions. But the old Association will remain unchanged in its principles and unvarying in its purposes. It has contributed marvelously in the last quarter of a century to Catholic education, in building up a professional spirit among our teachers, in demonstrating the necessity of unity of action for a common purpose and in proposing methods by which this desirable unity could be achieved.

With the present Convention, Bishop Shahan, Rector Emeritus of the Catholic University, retired as President General of the Association. While Catholic educators regret that the multiplicity of his duties no longer permit Bishop Shahan to retain his office, they know that they shall not be deprived of the advice and counsel which has meant so much to the Association for many years. At the same time, the Association is to be congratulated on securing as his successor, the Right Rev. Francis W. Howard, LL.D., D.D., Bishop of Covington. After his service as Secretary General which extended, if we are not in error, over more than a quarter of a century, Bishop Howard is so identified with the National Catholic Educational Association, that without him it would be another Hamlet without the Prince of Denmark. His devotion to Catholic education, and his understanding of its needs in these dangerous days, will make Bishop Howard an ideal President General.

The Association is fortunate also in having as Bishop

Howard's successor in the office of Secretary General, the Rev. George Johnson, Ph.D., of the Catholic University. Dr. Johnson's work, both at the University, and in a number of dioceses in which he has superintended school surveys, has familiarized him with the field of Catholic education, and his loyalty to Catholic principles in education makes him a desirable counsellor and guide. AMERICA congratulates the Association on its new officers, and pledges its allegiance to them in their work for Catholic education.

Eighteen Murders!

THE report seems scarcely credible, but it comes on good authority. In London, during the year 1928, there were eighteen murders.

The metropolitan police district of London has an area of 693 square miles, and a population (in 1921) of 7,480,201. It will be instructive, to compare these figures with similar statistics for the City of New York.

New York's area is about 309 square miles and its population, estimated on July 1, 1926, is 5,924,500. In these data it yields to London. But in 1927, it had 282 cases of murder and manslaughter.

It will be edifying to carry these comparisons a step further.

Of the eighteen slayers in London in 1928, seven committed suicide and eleven were executed. No similar figures are available for New York in 1928. But in 1927, an average year, in the entire State of New York, with a population of 11,162,151, there were exactly sixteen executions and no suicides.

Now the City of New York is by no means a hotbed of crime. Its murder record is below that of Chicago, and considerably below that of Memphis and other Southern cities. But compared with London its record is deplorable. New York appears to lead in the number of crimes against property, Chicago, in crimes against the person. The great magazines of wealth in New York continually incite the criminal classes to break in and plunder, or to inaugurate financial schemes designed to separate the unwary from their money. In Chicago, the incitement is furnished in large part by the profitable trade in pure and adulterated alcohols. The competition between the dealers, and the efforts of the "hi-jackers" to obtain a cut of the profits, often brings into existence a state of affairs which resembles war on a minor scale. While it is true that a large number of the murdered men are of a class whose activities are a menace to society, this fact does not relieve the State from the duty of punishing their murderers. Yet, as Mr. George Johnson, United States district attorney for the northern district of Illinois, observed at the recent meeting of the Illinois State Bar Association, the "gang crimes" of the State and particularly of Chicago, form "a blot on the civilization of our times." At the same convention, Mr. William D. Knight pointed out that 326 murder charges in Chicago in 1928 had been followed by fifty-five convictions, and 228 charges of manslaughter by only four convictions. It is evident that the murderer in

Chicago is far safer than his homicidal brother in London.

It is also evident that the machinery of criminal justice in this country is badly out of gear. We have too many cases of serious crime which our local Hawkshaws are wholly unable to solve. At the present moment New York alone has nearly a hundred instances of murder in which not even one arrest has been made. Compared with the effectiveness of the London, Paris, and Berlin police, many an American metropolitan corps of police and detectives is worthless. But even when we catch our criminals, we too often fail to convict them. We have no quarrel with any member of the bar who undertakes to defend the accused by means which will bear the scrutiny of decency and good morals; but, as has been pointed out on this page, the bar associations should purge themselves of those lawyers who by employing any and all means to secure acquittals, make themselves active co-operators in crime.

The President's Crime Commission will undertake, it is said, to throw the machinery back into gear. In this task we wish Mr. Wickersham and his associates all success. We have gone so far in our efforts to prevent the condemnation of innocent men that we have made it exceedingly difficult to convict even a red-handed criminal. We do not believe that Mr. Wickersham's Commission, even conceding it a full measure of intelligence and good will, can do much more than indicate the need of certain reforms in the bar, and in the methods of the criminal courts. If these reforms are to be adopted, and to exercise their full effect, they must be supported by a love of justice widely diffused among our people, and that love cannot be established by statutes or by commission findings. Only knowledge and love of God, the source of all authority, can engender and sustain it.

Foreshadowing Smith Townerism

THREE weeks ago Miss Anna Sutter was riding the top of the wave. Today this excellent lady is in the trough, and there, as far as her schemes are concerned, she is likely to remain. Not even the sturdiest of welcomes extended by the National Education Association in convention at Atlanta, could raise her. Like Humpty Dumpty—to vary the figure—she sat on a wall, and she fell down, and not all the king's horses with all the king's men can set her up again.

A stroke of the pen by President Hoover revealed the incredible fatuity of the plan which Miss Sutter, an employe of our great and glorious Prohibition Unit, had evolved. It was nothing less than an attempt to teach the desirability of the Volstead Act—with all bureau and agent rulings—through textbooks introduced into the public schools! The pamphlets and booklets had been printed by the Government, and Miss Sutter had made all things ready to introduce them at the Atlanta convention. Since the theory of Prohibition is popular on the other side of Mason and Dixon's line, it is quite probable that Miss Sutter would have obtained the desired approbation.

What brought this barefaced attempt by a government

employe to propagandize the public schools so prematurely into public notice, has not been disclosed. Nor are the authors of the plan anxious to rush forward. Nor does the Enforcement Department at Washington know anything about it. A scheme killed by a President has few friends.

But the incident is highly important in foreshadowing what would be the inevitable order of the day, if this country had a Federal Department of Education. The Government would not be able to keep its hands off the schools, and as the head of the Department would be a political appointee, it is easy to understand that his influence would never be used against the party in power. Sooner or later, every school house in the land would become a center of partisan political activities.

We cannot help feeling a certain degree of sympathy with Miss Sutter. A few more weeks might have seen her canonized by the Anti-Saloon League and the W. C. T. U., but even among the professional dries, there is many a slip 'twixt the cup and the lip. At the same time, she deserves a vote of thanks, since her scheme has shown, as nothing else could, the possibilities for partisan propaganda in the schools, that would inevitably flow from a political Department of Education.

What's Wrong with the College?

AT a recent fraternity dinner, Chief Justice Taft remarked that while he believed there was something wrong about college education in America, he was not quite sure what that "something" was. Surely, the average collegian was not greatly interested in scholarship, said the Chief Justice, but why did this condition exist?

Mr. Taft has stated quite accurately what the layman, interested in education, would say. And it seems to us that he has picked out the "something" that is wrong.

The American college must abandon the belief that any youth who can pass its entrance examinations is capable of profiting by contact with humanizing, refining, and liberalizing processes. That theory has been forced upon the college, in consequence of our dogma of democratic education. One might as well argue that because a pint pot and a vat are each a receptacle, one should hold as much liquid as the other, or that every acorn, being essentially an acorn, should result in an oak of standard sweep and beauty.

All men are equal in God's sight, and, occasionally, before the law, but their intellectual capacity differs as much as their fingerprints. With many, development quickly reaches its term. With others, the power and eager desire to acquire, to assimilate, to give forth, grow stronger with the years. For the first, college is so much lost or wasted time.

The college cannot at once separate the wheat from the chaff, but it can wield the fan more vigorously. Two weeks ago Mr. Irving A. J. Lawres discussed in these pages the comprehensive examination now in use in some American colleges, and applied with particular effectiveness at Swarthmore. While few institutions have at present the funds required by this method, cannot a be-

ginning be made by dividing the students, possibly at the end of freshman year, into "pass" and "honor" groups? For some years St. Xavier College, Cincinnati, Ohio, has offered scholarships for the junior and senior years, awarding them by examining candidates from the upper quartile sophomores. This is far from the comprehensive examination plan, of course. But at least it is a method which puts a premium on studious habits, and tends to develop scholarly instincts.

Curiously regarding the works and ways of the college don, the layman long since concluded that the selective processes in American education were far too lax and liberal. He is unable to understand, for instance, why a youth is admitted to freshman year, even when the rough and ready method of computing "credits" shows him to be deficient, if not defective, and why he is permitted to carry "conditions." We share his perplexity. Why any college should wish to be an institution for coaxing the backward and the unwilling, is a puzzle we have never been able to solve.

When the winnowing begins, we shall probably be obliged to found junior colleges, or other institutions, to grant other than the academic degrees, for the benefit of youths who now pry their way into college for other than academic reasons. When our colleges are freed from these encumbrances, the prospect for higher education in this country will be brighter.

Behavior Clinics for the Schools

THE report of a committee on delinquent girls in the public schools of New York, was issued two weeks ago. Even the synopsis sent to the press does not make pleasant reading. "Most of the delinquent girls are from thirteen to fifteen years of age . . . and are found in the fifth and sixth years."

This is a conclusion corroborated by the findings reported by similar committees in other cities. It brings out the inexpressibly sad fact that many girls lack parental control at the very time when they most sorely need it. To these poor children, home is a nursery of looseness, or even of vice.

The committee recommends an increase in the number of visiting teachers, the organization of a staff of psychologists and psychiatrists for the elementary schools, and the establishment of behavior clinics. In these agencies, wisely directed, some aid, possibly, may be found. One intelligent visitor, however, will do more good than a score of psychologists. Investigating home conditions, she can often apply preventive measures with success. But when parents are negligent or bad, the case seems almost hopeless.

But not all these delinquent girls come from bad homes. They fall because of lack of training in religion, and this evil the public school cannot reach. Nor can it train the growing child, wavering between good and evil, to frequent that most effective of behavior clinics, the Sacrament of Penance. In this as in other respects, the best equipped secular institution must fall far below the humblest Catholic school.

Educational Convention Echoes

WILLIAM I. LONERGAN, S.J.

CONVENTIONS repeated annually are apt, as year follows year, to lose something of the original interest that novelty usually inspires. However, in the twenty-sixth N. C. E. A. meeting which was called to order in Toledo on June 27, there were no signs of either waning fervor or cooling enthusiasm. The sessions were all well attended and their proceedings far from empty routine or formalism. While there were plenty of committee reports listened to, they were generally highly informative and constructively suggestive. Seriousness of purpose and intense activity characterized the deliberations. The nuns, Brothers and priests who had gathered in the Ohio city evidenced that they were keenly appreciative of their pedagogical responsibilities and filled with genuine zeal to better the Catholic educational system in the country.

Four members of the Hierarchy honored the Convention with their presence: the Rt. Rev. John B. Peterson, Auxiliary Bishop of Boston; the Rt. Rev. Francis W. Howard, Bishop of Covington; the Rt. Rev. James A. Griffin, Bishop of Springfield, Ill.; and the local Ordinary, the Rt. Rev. Samuel A. Stritch. As host to the visiting teachers, Bishop Stritch preached the sermon during the Pontifical Mass in the Cathedral of St. Francis de Sales. His eloquent address stressed the place of the supernatural in life and education, and included a vehement plea for safeguarding traditional Catholic pedagogical principles. Modern scholastic theories with their neglect of character training and their shallow intellectualism were scored as resulting too frequently in an unbalanced mentality, handicapped for profound thinking, and the slave of emotionalism.

At the initial general meeting Bishop Peterson emphasized the importance of Catholicism in every phase of educational work. It was the Catholic school, he said, that was wanted, with everything of faith and truth and love that Catholicism stands for: religion must permeate and vitalize the whole curriculum. In a scholarly paper, "Educating for a Catholic Renaissance," the Rev. Dr. Fulton Sheen developed the same theme in a practical way.

Of the many interesting features of the Convention the two most notable were the change made in the executive personnel of the Association and the division of the department of colleges and secondary schools into two distinct units.

It was with sentiments of sincere regret and a cordial acknowledgement of a deep debt of gratitude for a quarter-of-a-century's devoted service, that the resignations of Bishop Shahan as President, and Bishop Howard as Secretary General, were accepted. To continue, however, to enjoy the benefit of the latter's counsel and experience, the Association, while relieving Bishop Howard of the heavy secretarial burdens he had borne so

long and so faithfully, unanimously elected him to fill the Presidential vacancy. For the office of Secretary General the Rev. Dr. George Johnson, of the Catholic University and Director of the Department of Education, N. C. W. C., was chosen. In accepting the honor conferred upon him Dr. Johnson took occasion to recall to the Convention the vast strides made in methodology, standardization and similar externals of our educational system during the past decades and to urge that hereafter the energies of Catholic educators be particularly applied to bring it to pass that Christ and His teaching, character and personality, be made to live in their classrooms and in their charges. The teachings of Christ, he remarked, constitute the foundation of the Catholic educational program: all must begin and end in Him.

The division of the department of colleges and secondary schools is highly significant as indicative of the recent growth and increased importance of the collegiate and graduate-school membership in the Association. Problems originally quite common have with the years and the progress of the schools become more diversified and it was felt that a separation would bring about a more efficient functioning of each of the units. Brother Philip, F. S. C., of Pittsburgh, was elected President of the newly created department, and Dr. James A. Reeves of Seton Hill College, Greensburg, Pa., President of the college department. His unanimous choice for the position was not only an acknowledgement of Dr. Reeves' marked personal qualities and educational ability, and a tribute to his many years of active interest in the work of the Association, but an evidence of the important place that women's colleges have come to have in the field of Catholic education.

During the Convention the varying phases of educational work from seminary to kindergarten were given attention. The very specialized problems of the education of the clergy, the training of the blind, the education of Catholic deaf-mutes, library improvement, and cognate pedagogical questions were all considered. School superintendents held a special meeting to discuss their own problems and on the afternoon preceding the opening day of the Convention there was a conference of Catholic women's colleges, mostly devoted to a study of uniform standards for honor grades and the matter of organization of a national honor society.

The Rev. William F. Lawlor, Diocesan Superintendent of Schools, Newark, N. J., presided at the meetings of the parish-school department. Two of the most interesting papers discussed by this group were those of the Rev. Leo F. Miller, of the Pontifical College Josephinum, who urged special instruction for gifted children even in the elementary grades in a paper, "What Educational Psychology Can Contribute to Teaching Efficiency," and the Rev. P. L. Blakely, S.J., of the AMERICA staff, who

chose for his subject, "An Outsider Views the Parish Schools." In outlining some of the difficulties that still confront Catholic elementary educators, Father Blakely noted particularly that half our little ones are still in public schools, that ways must be found for providing better school facilities where population shifts, and that a stronger emphasis should be placed on the work of Parent-Teacher organizations.

During the sessions of the high-school department an instructive paper on "Religion in the High School," by the Rev. John K. Sharp, was read by the Rev. H. M. Hald, Assistant Superintendent of Brooklyn, N. Y., Catholic schools, and another on "The Teaching of American History in High Schools," by Sister Frances Teresa, of Rochester, N. Y., who demonstrated for her audience how the course can be utilized to train for citizenship and to upbuild character. The Rev. Raymond G. Kirsch, of Toledo, stressed the importance of homework in the high-school course, particularly non-written assignments.

Graduate studies, personnel work, publicity and financing in our colleges, were the main topics that engaged the attention of the delegates of the department of colleges during their deliberations. The Rev. A. M. Schwitalla, S.J., read a very encouraging report on the type of work being done in Catholic graduate schools. It was noted that the number of graduate students during the term 1928-1929 notably surpassed enrolment during 1927-1928, while opportunities for graduate study under Catholic auspices were markedly broadened. Father Schwitalla's discussion was supplemented by a very interesting and provocative paper on "How Can We Secure More and Better Students for Our Graduate Schools?" by Mr. Francis M. Crowley, of the N. C. W. C. Department of Education.

"Catholic colleges need publicity," was the message that the Rev. Albert C. Fox, John Carroll University, brought the Convention, and Mr. Peter J. Zimmerman, news editor of the *Catholic Universe Bulletin* of Cleveland, treated the practical side of newspaper publicity.

Too often [said Father Fox] we are content to function without any thought to the world's attention or notice. We more or less instinctively sense our duty to lie within the cloistral quiet of a college and to let the world judge the college by its products. The present generation does not know us and our work in the way previous generations did. Our circle of friends, admirers and well-wishers was smaller and closer in those days. With the passing years that circle has not grown in a measure at all commensurate with the progress of things outside and around us.

Father Fox warned that certain forms of publicity which tend to deceive the public as to our position should be avoided. Publicity, he stated, should unfailingly reflect the facts and the facts are "not to be dressed up in the hopes and dreams of those charged with administration of a college." He also spoke against the tendency to limit publicity to sports since these make little appeal to influential women whose assistance "the college today can ill afford to do without."

In a very full report for the Personnel Committee of the college department, the Rev. Dr. Maurice S. Sheehy brought out an immense amount of interesting data as

to what is going on in our colleges from the standpoint of the students' vocational guidance, health service, spiritual direction, discipline, etc. His study indicated that a number of colleges last year rejected from 100 to 500 applicants because of lack of accommodations and he recommended a Catholic-college clearing house to refer applicants elsewhere when one Catholic institution could not enroll them. In connection with Father Sheehy's report, the Rev. Daniel A. Lord, S.J., outlined a plan to promote campus spiritual leadership, and the Rev. W. I. Lonergan, S.J., of the AMERICA staff, discussed alumni guidance. Under the title "Problems of Student Guidance" (Philadelphia. Dolphin Press. \$2.00), Dr. Sheehy has made available the bulk of the studies of the Personnel Committee of the college department. The volume offers a very illuminating and provocative study of what is being done or might be done for student guidance in Catholic institutions. It represents a fact answer to the question, "Why the Catholic college?" while the case studies it includes enhance its value.

In the final session of the college department Dr. Edward A. Fitzpatrick, Marquette University, made an appeal for lay cooperation in the financial administration of our colleges, and urged an educational program that would inspire people who possess wealth with the worthwhileness of giving to Catholic institutions. Without such help, he said, our educational work is apt to be seriously hampered.

The Convention came to a close with a re-statement of our Catholic educational policy in a resolution passed by the general body:

The home is the fundamental educational agency in society. The first right to educate belongs to parents. Catholic schools exist because Catholic parents are convinced the only education which can insure a noble and happy life for their children is that which is rooted and founded in the religion of Jesus Christ. In the words of our Holy Father, Pius XI, "The State has nothing to fear from education given by the Church and under its guidance; it is this education which has prepared modern civilization in all it has which is really good, superior and lofty."

Catholic schools . . . achieve their purpose only in the measure in which they reflect and inculcate a Catholic philosophy of life. The Catholic educator faces no greater responsibility than that of understanding the educational implications of Catholic philosophy and their application to every detail of organization, method and administration.

The curriculum of the American schools suffers from overloading and lack of organization. Expediency has blinded us to ultimate principles and has destroyed in us a sense of relative values. There is need of a sound determination of the fundamentals of education. As Catholic educators we need to take strict account of ourselves that we may determine to what extent the superfluous is usurping the field of the necessary in our programs of instruction.

Other resolutions expressed the appreciation of the Association for the hospitality extended the Convention by Toledo and Bishop Stritch. Most of the meetings were held at the splendid new Central Catholic High School, which, architecturally, is the last word in school construction and a testimony to the interest of the diocese in Catholic education. The city has 32 Catholic grade schools with an enrolment of 11,717 pupils; 4 high schools with an enrolment of 1,900; and one college, St. John's.

Public Opinion and the Monroe Doctrine

M. R. MADDEN

WHAT is American public opinion on our relations with Mexico and Latin America? Americans, as De Tocqueville once pointed out, rarely seek theoretical discoveries. None the less, it would startle many of them if they knew that it is a theory which informs their public opinion on Mexico.

Public opinion recognizes this much very decidedly, that the Mexican question is somehow connected with foreign affairs, and as such instinctively expects the Monroe Doctrine to take care of it. As a recent writer on the Doctrine has observed, the ideas here expressed were the views to which the common thought of America might respond. Flouted or followed, the American people have again and again found something that appealed to their deepest instincts and traditions in its language, and its viewpoint is still the viewpoint of today. Its ideas and its underlying theory are unfortunately two distinct things, and it is to the theory that the Americans "instinctively" respond.

Of the two main ideas in the Doctrine, the non-colonization principle and the non-intervention principle, the first is easily the more important; from it have been deduced the great corollaries, which to many critics seem inconsistent with the simple language of the Doctrine itself. The non-colonization principle, the fruit of the thought of Mr. Monroe's Secretary of State, John Quincy Adams, is usually considered an outcome of the situation created by the Russian advance along the northwest coast, and, as such, to be aimed against not only Russian but any European encroachments on the continent.

The active mind of Mr. Adams was not so narrowly constrained, as may be seen from his declaration in the Cabinet meeting of November, 1819: "The world must be familiarized with the idea of considering our proper domain to be the continent of North America. From the time when we became an independent people it was as much a law of nature that this should become our pretension as that the Mississippi should flow to the sea.

... Until Europe shall find it a settled geographical element that the United States and North America are identical, any effort on our part to reason the world out of a belief that we are ambitious will have no other effect than to convince them that we add to our ambition hypocrisy." When two years later, Stratford Canning found this was extended to include the shores of the South Sea, he was only able to save Canada. Mr. Adams did not consider this a very heavy restriction on American expansion.

Is then expansion the key-note of American policy and is the expansion material, moral, or both?

It is true that the full content of an idea often evades the thought of the one formulating it. So, too, the origins of one's ideas are frequently hopelessly obscure, and it may be taken for granted that Mr. Adams did not probe too deeply for his sources. His opposition to European colonization did not rest alone on the ground that

thus the United States would be swept into the whirl of wicked European politics. He was much more direct and much more practical than this would imply.

European colonization to him spelt commercial exclusion. As he replied to Stratford Canning in 1822, Spain had set the example, and it was time some one put an end to imitation of her aims. Territorial occupation was disposed of in the broad generalization that "the finger of nature" gave "absolute territorial right" to the United States to form colonies on the northwest coast. There was no question of dispossessing any present occupiers of the two continents, but whether because these would gradually be ousted as time passed, or because territorial occupation would lose its significance as the argument shifted its importance to questions of distribution of power, is a matter of inference.

Adams did notice that "distribution of power and partition of territory" have "for the last half-century been the ultimate ratio of all European political arguments." True to the purely political conceptions of the times, distribution of power was, no doubt, interpreted by him in the light of the long struggle for the European balance of power, which he feared for the New World.

To prevent this he insisted upon equality of commercial opportunities, placing the emphasis on equality; but the transition for Americans to the emphasis on commerce and its handmaidens, trade and industry, was made easy as both in Europe and America expansion took the path of industrial development. In this, power is no longer political and needs not the help of territorial occupation. As events were to show, the United States took no more of this than was absolutely essential to make her share of commercial opportunities real in the face of determined enemies. It is hardly likely that Mr. Adams foresaw these developments, for with his notions of equality, he could not realize how completely his language was the language of what today is called the New Imperialism.

And in examining the validity of the non-colonization principle, historians have as little comprehended the true essence of the matter. Few, if any, remark its imperialistic implications, though many criticize its imperialistic applications, holding here that the great Doctrine of Monroe is "stretched" beyond its "original" meaning. Authorities on international law discuss the principle of non-colonization on its purely legal, rather than its philosophical grounds, taking start from Adams' later words, "the two continents consist of several sovereign and independent nations, whose territories covered the whole surface."

This not being the fact in 1823, international law offers no title of validity and historians then bring forth a new justification, again from Mr. Adams' own words during the course of the negotiations between the United States and Britain over the Oregon question, in the transfer of the Spanish title to the United States by the Florida Treaty of 1819. This of course sends investigation into the validity of the Spanish title. As far as the land north of San Francisco went, there was no justification which the international lawyers would recognize. This rather

takes the prop from under Mr. Adams, but that dignified gentleman is far from being left suspended in the air. His whole motive in furthering the principle was to protect American "interests."

Now how should these interests be given bodily form; by political power or by territorial occupation? The adroit and skilful Adams so worded his principles that either or both could be invoked as time would offer opportunity. Yet it is an extremely curious illustration of the slippery quality of human thought, how analogous is the philosophy behind this to the philosophy behind the Spanish title to the New World. Though the Spanish jurists examined the question from all possible points of view, arising not only out of their own traditional legal philosophy, but also from their knowledge of Roman theory and practice, arguments now familiar in the pages of international lawyers, the Spanish always felt more secure and "justified" in relying on the argument from the Bull of Alexander VI, not because, of course, of any so-called theological presuppositions, but because it placed upon Spain the duty and responsibility of converting and civilizing the Indians (these were the Spanish "interests") and because for the better carrying out of this duty it recognized the Spanish jurisdiction or authority (*dominación*).

In practice this meant that in influence and in territorial occupation, Spain would have premier right, not to dispossess the Indians (or any others), but to occupy lands not physically in the possession of others. Spanish interests would need then a certain exclusive right, though not necessarily to exclude equality for other countries to enjoy whatever opportunities the lands might offer. Spain in fact did restrict this equality in concrete instances, but not in principle.

This is just what Mr. Adams was aiming at and what the United States has endeavored to accomplish ever since. It is no more a dog-in-the-manger policy for her than it was for Spain, or as much so, if this is preferred. Candor rather obliges one to admit that as Spain looked upon the Indians as of an inferior civilization, so do the Americans of the United States look upon the denizens of all the lands south of the Rio Grande with the same viewpoint. And as it was Spanish interest to raise the Indian civilization, so it is American interest to raise Spanish-American civilization. So far the Americans have felt themselves as justified as ever the Spanish did and are as indifferent to criticism. This is the great reason why they never could be roused upon the Mexican question.

There is this vast difference, however. Spain interpreted "interests," not alone to mean civilization, but to include religion, because her legal philosophy took its roots in the *par* of St. Augustine, the Eternal Justice of God. With the Americans, the "interests" are wholly imperialistic, but not in the vulgar sense of grabbing trade, commerce and money. In fairness it must be said, that beyond these factors, the Americans of the United States include a whole series of social and philosophical factors that are all important in determining the attitude of the American people. It is because of these other

factors, which seemingly have no connection whatsoever with commerce, that American public opinion is content to let empire take its way and to follow the lead of John Quincy Adams.

Alas! these other interests have their origins, not in the Spanish sources, but in the synthesis of post-Reformation-imperial traditions of the British empire. And as practically all Americans (the exceptions though important are startlingly few and not all Catholics), consider these interests to be "vital," not "rational," it is not a question of reason abdicating (as some are tempted to think when noting the frightful injustices of the whole Caribbean-Mexican area, ignored so calmly by Americans), but a necessity that reason should step aside and let life take its bitter course. It is worse than idle to talk of justice and injustice, the misery of the weak under the strength of the strong, to use sarcasm or facts, to quote the doctrines of the Constitution or of the Fathers, until the American turns to examine his own philosophy.

Peter Plymley and Liberty

G. C. HESELTINE

IT may be true that the Centenary of the passing of the Catholic Emancipation Act in England is, apart from the general interest of all civilized peoples in political justice and religious liberty, a matter of local interest only. But the association of Sydney Smith with the event is of particular importance throughout the English-speaking world.

The reputation of Sydney Smith lives as a wit—the man who, when ordered by the doctor to take a walk every morning on an empty stomach, promptly asked: "Whose?"—and who, when a lady in her garden showed him some fine sweet peas and explained that she was having great difficulty in bringing the flowers to perfection, led her by the hand and said, "Then permit me, madam, to bring perfection to the flowers."

The supply of such anecdotes is inexhaustible, and if anybody is at a loss to name the source of a hackneyed witticism, "Sydney Smith" is a fairly safe answer. He figures largely in collections of "bon-mots" and indeed has whole collections to himself. This is very unfair to Sydney Smith—not because he did not make the jokes—he probably made thousands better than those recorded, since he was at it all his life—nor because they are invariably so badly retailed and mutilated in the re-telling. It is unfair to him because it obscures his well-deserved fame as one of the most masterly writers of English polemical prose. Very few writers in the history of literature can equal the forceful wit, the irony and sarcasm, and the devastating logic which Sydney Smith packed into almost every sentence he wrote.

Yet his writings have been curiously ignored. It may be that he was not a professional writer, that he wrote, for the most part, anonymously, that he was decidedly unpopular with the governments of his day, that he did not write to amuse, or that he was not prominently connected with the triumphs of the causes for which he wrote. Whatever the reasons for his neglect, it is certain

that it surprises every critical reader who falls upon his writings now. The few who still read him all confess to reading him constantly, and they are to be found amongst the connoisseurs of English prose.

The best of Sydney Smith's writing was done in the cause of Catholic Emancipation. He wrote also, and spoke publicly, for the Reform Bill, and against the Game Laws, Poor Laws and every form of stupidity and injustice that came under his notice from the "Society for the Suppression of Vice," the use of climbing boys for sweeping chimneys, and "Locking-in on Railroads," to the "Repudiation of American Debts." He had a small holding in Pennsylvanian Bonds, and when they failed he broke forth in fine fury with his "Humble Petition to the House of Congress at Washington." He was concerned not so much for his own loss as for the dishonor of the repudiation and the bad example it gave. When in the heat of indignation which his attack excited in America, General Duff Green in a reply asked: "Whence this morbid hatred of America?" Sydney Smith replied:

Hate America!!! I have loved and honoured America all my life: and in the *Edinburgh Review*, and at all opportunities that my trumpety sphere of action has afforded, I have never ceased to praise and defend the United States: . . . but I cannot shut my eyes to enormous dishonesty . . .

I am astonished that the honest States of America do not draw a *cordon sanitaire* round their unpaying brethren—that the truly mercantile New Yorkers, and the thoroughly honest people of Massachusetts, do not in their European visits wear an uniform with "S. S. or Solvent States" worked in gold letters upon the coat, and receipts in full of all demands tambered on their waistcoats, and "our own property" figured on their pantaloons.

And again on the same subject:

We all know that the Americans can fight. Nobody doubts their courage. I see now in my mind's eye a whole army on the plains of Pennsylvania in battle array, immense corps of heavy horse debtors, battalions of repudiators, brigades of bankrupts, with *Vivre sans payer, ou mourir* on their banners, and *aere alieno* on their trumpets: all these desperate debtors would fight to the death for their country, and probably drive into the sea their invading creditors. Of their courage, I repeat, I have no doubt. I wish I had the same confidence in their wisdom . . .

However much we may disagree with Sydney Smith, and he made people disagree with him violently, we cannot deny the force and vigor of his writing and the courage of the man.

As a clergyman of the Church of England, he had nothing to gain and everything to lose by championing the cause of the oppressed Catholics. He had no sympathy whatever with their religion. He says he hates the "Catholic nonsense," the "priests in their painted jackets." But he hated injustice and oppression far more. His great gifts as a writer and a preacher would have gained him ample preferment in his own Church had he been a time-server or a sycophant. He had plenty of friends in high places. But they could do nothing for him so long as he let loose his tongue and his pen against jobbery, nepotism, dishonesty and humbug as soon as he saw them. He refused to restrain himself against what he knew to be evil. He refused to be silent on the questions and the personalities of the day. Hence he was continually passed over when promotion in his profession might have come his way.

Yet it was impossible for his genius and his brazenly open honesty to be permanently penalized. He was made Canon Residentiary of St. Paul's Cathedral, London, "a snug thing, let me tell you," he describes it, but not until he was old and rich enough from legacies to be independent of it.

Sydney Smith's contribution to the Catholic cause took the form of a series of ten letters, "The Letters of Peter Plymley to his Brother Abraham who lives in the country." Brother Abraham was a typical country parson, imbued with all the prejudices that a remote living on an inadequate salary prevented him from losing. Peter Plymley put into Brother Abraham's mouth, or rather into Brother Abraham's unwritten letters, all the objections he had heard advanced against Catholic Emancipation in the country, in Edinburgh, and in London, where he was living at the time.

You say these men interpret the Scriptures in an unorthodox manner, and that they eat their God—very likely . . . But I want soldiers and sailors for the state: . . . to check the power of France: and then you, and ten such other boobies as you, call out—"For God's sake do not think of raising cavalry and infantry in Ireland! They interpret the epistle to Timothy in a different manner from what we do!"

The Catholic not respect an oath! Why not? What upon earth has kept him out of Parliament or excluded him from all the offices whence he is excluded, but his respect for oaths?

He was himself a non-resident rector of the country living of Foston, in Yorkshire, when he wrote the "Letters" in 1807, and destined soon to become resident at Foston for nearly twenty years. He knew the habit of mind and environment of Brother Abraham very well and the character he gave him, though merciless, was by no means unfair. Indeed, no little support is given to the accuracy of Peter's opinion of Abraham by the fact that a country parson did actually take upon himself the role of Brother Abraham and defend his opinions. So realistic and true to type in stupidity and ignorance and foul calumny of the Catholic Church were Brother Abraham's replies that but for the documentary evidence their existence would be incredible. Copies are very rare and one is preserved in the British Museum. Sydney Smith appears to have ignored them. The Letters of Peter Plymley sold over 20,000 copies very rapidly and ran into many editions for half a century. Then they were forgotten, probably because the gift of irony and satire is rare and demands discriminating taste, or because fighting prose has fallen out of fashion. It may be that the irrepressible honesty and courage that give birth to such prose are out of fashion, too.

If England must perish at last, so let it be; that event is in the hands of God; we must dry up our tears and submit. But that England should perish swindling and stealing: that it should perish waging war against lazar houses and hospitals: that it should perish persecuting with monastic bigotry: that it should calmly give itself up to be ruined by the flashy arrogance of one man and the narrow fanaticism of another: these events are within the power of human beings, and I did not think that the magnanimity of Englishmen would ever stoop to such degradations.

Certain it is that the irony and logic of Sydney Smith is more native to the French mind than to the English—Sydney Smith, like his younger contemporary, John

Henry Newman, was born of a Huguenot mother. It will forebode a serious decline in our language and in our sense of intellectual honesty when the "Letters of Peter Plymley" are no longer appreciated.

His Unconscious Surrender

CHARLES WILLIS THOMPSON

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind. . . . FRANCIS THOMPSON.

A VAGUELY religious but not particularly Christian poet, Emerson, represented God, whom he called Brahma, as saying:

When Me they fly, I am the wings.

Thompson's poem is one of exultant surrender. God hunted him down. Emerson admitted the same thing. But the truth they told is unconsciously revealed (not the less powerfully, though) in men who never knowingly surrendered, who never were hunted down; and in none more than in Mark Twain, who died an atheist.

So violent was his atheism, so intolerantly did he express it, that many Catholics shrink from him and hold him in a greater degree of abhorrence than even Ingersoll, who did confess that he might be wrong, a thing Clemens never did. When Mark Twain dealt with religion, it was in a tone of hatred. And he was always cocksure not only that he was right, but that he had himself discovered the falsity of Christianity. Unfortunately, men took him at his word. They were not able to read between the lines the torture of his soul as he fled God "down the labyrinthine ways" of his own mind, fled Him to the end, and fled vainly, though he never knew it.

There has been no book on "The Tragedy of Mark Twain." There has been an "Ordeal of Mark Twain," by Van Wyck Brooks, which achieved popularity because it was written in the present-day biographical mood—that of psychological analysis, not necessarily "psychoanalysis." But Brooks was incompetent for his task. He proved it by misunderstanding the simplest things in Clemens' works. For instance, he proves many things by quotations from Huckleberry Finn's allusions to the woman whom he supposes to have been Mark Twain's mother; things showing the early influences of Mrs. Clemens on her son's character. And he never notices that the quotations relate not to Aunt Polly, who was modeled from Mark's mother, but to a minor character called "the Widow Douglas." Similarly he draws the most significant conclusions from things he supposes Mark Twain to have said in "The Gilded Age"; and he never notices that that book was written jointly by Clemens and Charles Dudley Warner, that in the preface they declare that there is not a chapter which was not handled by both of them, and that the quotations he makes are in the style, not of Clemens, but of Warner. Such an analytical study is worthless.

Rightly read, there is something pathetic in "What Is Man?"—the book which Mark Twain printed secretly

at first, because he thought his religious creed would blow him out of the water. It was so original, so shocking, so terrible. No one can read it without seeing that this was Mark's sincere conviction. But in truth the book is a repetition of the stalest and most amply refuted arguments against religion. They are as old and as childish as pessimism itself. In his "Connecticut Yankee" he says:

"We have no thoughts of our own, no opinions of our own; they are transmitted to us, trained into us. All that is original in us . . . can be covered up and hidden by the point of a cambric needle."

And, disregarding this assertion of his own, which should have warned him, he really regarded this silly collection of ancient and exploded simplicities, "What Is Man?" as containing "thoughts of his own, opinions of his own." Not only that, but as containing earth-crashing originalities never known to man before.

Such a story as "The Man Who Corrupted Hadleyburg" shows him again in his vain flight from the Wonder which obsessed him all through his life. Man, as he says over and over again in his books, is a corrupt and contemptible object, without honor or virtue of any kind. In the Hadleyburg story he dramatizes this idea, which he still imagines to be his own. His hatred of man is a pale reflection of his hatred for the God who, he thinks, and involuntarily admits to himself, created such a vile thing only to torture it purposelessly through life and damn it at last. He does not seem to have heard that anybody before himself ever discussed the problems of sin and pain.

Now, these ideas of Mark Twain's are the simplicities of atheism. Every uneducated infidel says them as a matter of course. But the corner-grocery infidel, the infidel of the speakeasy and the barber-shop, says them dully, and Mark Twain wrote brilliantly; so he did not recognize the street-corner banalities in his own wonderful originalities. The corner infidel is not at all exercised over his truisms; but Mark Twain was tortured by them, increasingly tortured down to his lonely, hopeless death-bed.

Nor did he ever guess that his lifelong torture was due to his lifelong flight from the Hound of Heaven. Nor that that flight was vain. How vain it was he showed unconsciously, but in a blaze of light for the understanding mind, when he wrote the "Personal Recollections of Joan of Arc." There he stood in the presence of something he saw was too great for him to understand, and before which he bowed reverently; bowed with all the reverence that, unknown to him, was implanted in his soul, back of his blaspheming tongue.

There is not an irreverent word in that book. It is written with all the religious faith of a Catholic; and Mark Twain himself considered it his greatest book. Undoubtedly, he did not know why. The critics did not agree with him—at the time—but that in no way shook his tranquil certainty. He accepted everything, even Joan's Voices, in the same spirit in which any Christian would accept them. The story of Christ could not mean anything to him, overlaid as it was in his mind with the

atheistic preconceptions about Christ; but Joan came upon him new, as a merely historical character, and instantly his heart bowed in unwonted reverence before the Unknown God.

This is the tragedy of Mark Twain. Through the voice

of Joan the Christ he had flouted was saying to him, as to Francis Thompson:

I am He Whom thou seekest!

Thou dravest love from thee, who dravest Me.

And he died conquered, but not knowing it.

Kosciusko and West Point

GEORGE BARTON

IT is an interesting and instructive fact that the suggestion of West Point as the site of the United States Military Academy came from a Polish engineer, a Catholic, who journeyed to this country to aid in the War for Independence, and that the attempt to betray the place by giving the plans to the enemy originated in the mind of the first conspicuous anti-Catholic in America. Thaddeus Kosciusko stands as the symbol of unselfish patriotism, while Benedict Arnold, the patron saint of the Ku Klux Klan, is forever held up to scorn as the apostle of religious hate and unsatisfied ambition.

Kosciusko was born with a love of liberty and it remained with him until the day of his death. He received his early education from his mother who was a woman of unusual character and attainments. Left a widow with four children, she managed four farms with the ease and efficiency of a trained administrator. At the age of twelve Thaddeus was sent to the Jesuit college which flourished in the most important town of his district of Brzesc. "He was a diligent boy who loved his books and showed considerable talent for drawing. He left school with a sound classical training and with an early developed passion for his country."

Passing by the years of his boyhood and early youth we find him at the age of thirty attracted to the fight for freedom which was then going on in the American colonies. He lost no time in coming to what was then a strange land in a far-away country. There is a popular legend that he called on General Washington and that in reply to the question of the American commander as to what he could do, said: "Try me."

The truth seems to be that he made his application to the Board of War in the city of Philadelphia and was eagerly accepted because of his technical qualifications. He was put to work with another foreign engineer and their task was that of fortifying the place against the expected attack of the British fleet which was hovering somewhere in the vicinity of the Delaware Bay. That job was done so well that it won for him the rank of colonel and the post of engineer in the service of the battling Colonies. Three months passed in the city of Brotherly Love were followed by an assignment to report upon the defenses of Ticonderoga and Sugar Loaf Hill. Unfortunately his plans were set aside by the authorities who regarded them as too much of an innovation.

All too late they discovered they had made a mistake. "For the love of God let Kosciusko return here," wrote Wilkinson, "and as quickly as possible." The warning was belated because the English fleet was on Lake Champlain by that time and the Polish engineer's plan was

vindicated when the British carried it out themselves. In the meantime this eager volunteer was not idle. He was fortifying Van Schaick with the result that the army of the Colonies was retreating in disorder before Burgoyne could retire on a safe position. The hardships which Kosciusko endured at this time were borne with characteristic patience. We are told that he did not possess a blanket to cover himself when he retired at night and that on more than one occasion Wilkinson shared his covers with him.

That assignment completed, he was sent by Gates to throw up fortifications in the defense of Saratoga. Monica M. Gardner in her biography (George Allen and Unwin, London) has this to say about that incident in the career of this unusual man:

With justifiable pride the Poles point to the part played by their national hero in the victory of Saratoga which won for America not only the campaign, but her recognition as an independent nation from Louis XVI. The Americans on their side freely acknowledged that Kosciusko's work turned the scale in their favor. Gates modestly diverted the flood of congratulations of which he was the recipient by the observation that the "hills and woods were the great strategists which a young Polish engineer knew how to select with skill for my camp" and his official report to Congress states that "Colonel Kosciusko chose and entrenched the position." Addressing the President of Congress at the end of the year 1777, Washington, speaking of the crying necessity of engineers for the army, adds: "I would take the liberty to mention that I have been well informed that the engineer in the northern army (Kosciusko I think his name is) is a gentleman of science and merit." The plan of the fortifications that saved Saratoga is preserved in Kosciusko's own hand among Gates' own papers, and traces of them could, as late as 1906, be still discerned among beds of vegetables.

That winter was remarkable for its severity and we may be sure that the patriot from Poland suffered as keenly as any of the others who were engaged in the great struggle for liberty. For some time he was stationed on the border of Canada, but one day he heard of the arrival in Trenton of one of his countrymen in the person of Pulaski. Filled with an overwhelming desire to meet this other patriot Kosciusko obtained a furlough and travelling by day and night through a snowbound country he finally arrived at the now capital of New Jersey. Pulaski had met Benjamin Franklin in Paris and through that great American arranged to give his sword and his means to the cause of the Continental Army. We are told that although the two eminent Poles had never known each other in Poland they met in Trenton as brothers. That meeting was worthy of the brush of an inspired artist. It is a pity it has not been handed down to us in imperishable form. For ten days they remained together and then they went their separate ways never

to meet again in this world—for the gallant Pulaski fell at Savannah in October, 1779.

We now come to that period of Kosciusko's life which has forever connected his name with West Point. There had been much agitation over the defenses of the Hudson. West Point was finally chosen because it was regarded as "the Gibraltar of the Hudson." It has, as we know, a commanding position on the heights above the river. Two men were considered for the work of fortifying it. One a French engineer, Radière, and the other the Polish genius. "Mr. Kosciusko," wrote McDougall to Washington, "is esteemed by those who have attended the works at West Point to have more practice than Colonel Radière, and his manner of treating the people is more acceptable than that of the latter; which induced General Parsons and Governor Clinton to desire that the former be continued at West Point."

Washington agreed to this request and confirmed the appointment, not only because of the greater experience of the man, but also because "you say Kosciusko is better adapted to the genius and temper of the people." The work went on, although it was attended with many vexations, one of which was that Kosciusko was obliged to submit his plans to the approval of an inferior officer. Let us quote Miss Gardner:

Kosciusko's work at West Point was the longest and most important of his undertakings in the United States, and is inseparably connected in the American mind with his name. Little is now left of his fortifications; but the monument raised in his honor by the American youth, with the inscription: "To the hero of two worlds" remains a grateful tribute to his memory. That the military students of the United States can look back to West Point as their Alma Mater is in great measure Kosciusko's doing. When it was first resolved to found a training school in arms for the young men of the States, Kosciusko urged that it should be placed at West Point, and suggested the spot where it now stands.

Of course it was Washington who eventually became the founder of West Point because he recommended it to Congress, not once but many times. But the two years that the Polish engineer spent at this place, and the ardor with which he pointed out the advantages of the site entitle him to a niche in the hall of fame. He built a little cottage there and he laid out a tract of ground, still known as "Kosciusko's Garden," where he loved to spend his leisure moments. There were times when he did not have sufficient food for his table, but in spite of that fact he was always inviting some one else to share his scanty supply. One of the touching stories concerning him tells how he sent provisions to the English prisoners whose misery was excessive. Without this help many of them would have died of starvation. Years afterwards a Pole fell sick of fever in Australia and was taken in and attended by a storekeeper, who said his charity was prompted by the fact that Kosciusko had saved the Englishman's grandfather when the latter was starving at West Point.

Kosciusko's services at West Point ended in 1780, when, at his own request, he was transferred to the Southern army. It appears that a number of the workmen there had been removed without his knowledge or consent. It

is said that this was done by direction of Washington. The Polish engineer made no protest, but quietly asked for his transfer, which was granted. He wrote the Commander-in-Chief under date of August 4:

The choice your Excellency was pleased to give me in your letter of yesterday is very kind, and as the completion of the works in this place during this campaign, under the circumstances, will be impossible in my opinion, I prefer going to the southward to continuing here. I beg you to favor me with your orders, and a letter of recommendation to the Board of War, as I shall pass through Philadelphia. I shall wait on your Excellency to pay my respects in a few days.

Kosciusko was a great favorite with General Greene, and that high officer never ceased to sing the praise of his loyal subordinate. At the fall of Charleston in 1782, the Polish soldier rode with Greene when the American army entered the town in triumphal procession. Mrs. Greene celebrated the event with an elaborate ball, the dancing room being decorated by Kosciusko, who adorned it with magnolia leaves and paper flowers fashioned by his own hand. When peace was finally declared with England he had fought and worked in the American army for six years. Nathaniel Greene summed up his service in these words:

Colonel Kosciusko belonged to the number of my most useful and dearest comrades in arms. I can liken to nothing his zeal in the public service, and in the solution of important problems nothing could have been more helpful than his judgment, vigilance and diligence. In the execution of my recommendations in every department of the service he was always eager, capable, in one word impervious against every temptation to ease; unwearied by any labor, fearless of every danger. He was greatly distinguished for his unexampled modesty and entire unconsciousness that he had done anything unusual. He never manifested desires or claims for himself, and never let any opportunity pass of calling attention to and recommending the merits of others.

Surely this was great praise of one soldier from another. Congress conferred upon Kosciusko the rank of brigadier-general with the acknowledgement of its "high sense of his long, faithful and meritorious service." He was elected a member of the patriotic Society of the Cincinnati, of which Washington was president, and was also made a landowner in this country by act of Congress. He returned to Poland after the war and later re-visited this country, where he was received with great enthusiasm. Westcott's history of the Quaker City records one of these outbursts:

On the eighteenth of August General Thaddeus Kosciusko, the Polish patriot, arrived at Philadelphia as a passenger on the ship *Asriane* from Bristol, England. He was received by a large gathering of citizens, who took the horses out of the carriage and dragged it in triumph to Mrs. Lawson's in Fourth Street where the General was to lodge.

There is no need to go into the story of Kosciusko's great work for the freedom of Poland. That part of his history is well known. It is no exaggeration to say that he was "the greatest and most beloved of Poland's heroes." On his death his body was placed to rest in the Wawel in Cracow, in the midst of kings, and his heart in the Polish Museum in Rapperswil, Switzerland. To say that he was a man whose character was without blemish is to say everything.

Education

Dignity Defies the Rod

C. R. McAULIFFE, S.J.

ONE of the lamentable ordinances of our school system is that which bans what Charles Lamb styled the "retributory cudgel." Shallow as are some of the other arguments adduced to sustain the reasonableness of this law, the most preposterous strikes us as that which appeals to the inviolable dignity of the child, and the inevitable abasement connected with corporal chastisement.

Yet what is the objective worth of the present-day chatter about the dignity of man, when that dignity is invoked as overwhelming proof against the legitimacy of flogging the wayward pupil?

Of man's dignity no one, save perhaps a crass, material evolutionist, could ever entertain a doubt. Man is the peer of all the world's creatures; he alone has the power of thought and volition; he alone is destined to immortality. He is composed of two noble principles, his complex body of an astounding construction, and his spiritual soul with its marvellous activity. It is to man's exalted make-up that the adversaries of the rod appeal when they decry corporal chastisement, on the ground that it is an affront to his dignity. They take the stand that human nature as such is outraged and degraded each time that the school master lays hold of the switch or ruler, and applies it to the helpless person of the young truant or mischief-maker. Is their stand reasonable?

We believe that the opponents of the rod have an erroneous, or at least an incomplete, concept of dignity. Every human being contains within himself the foundation of dignity, but not every man is dignified. The perpetrator of crime,—the embezzler, the murderer, the oppressor—does not rid himself of the dignity of his nature by reason of the number or the heinousness of his felonies. He is not, however, dignified. On the contrary, he is a living insult to the nobility of his person. If mere potentiality were actual possession, then we should be as clamorous as our opponents in denouncing the use of the cane as a punitive measure. But since such is not the case, and since, furthermore, the schoolboy does not exhibit the dignity of which he is capable in all his actions, but not infrequently is guilty of misdemeanors that are in direct contradiction with his natural dignity, we not only reject the proposed argument, but reiterate our stand that flogging is almost indispensable in the rearing of children.

Moreover, we declare that the dignity of the child is a potent argument on behalf of the infliction of bodily pain in the schoolroom. Those whose influence has ousted this practice from our schools, not only have a deluded notion of dignity, but they have in addition, we think, a fallacious idea of human nature as such. They are oblivious of the fact that man contains a material element which previous to the Fall was under the sway of its spiritual component. Since that catastrophe, this element has waxed strong, has rejected the absolute domination of the soul, and is in a perpetual state of insurrection

in order to seize the government and rule according to its own perverted inclinations. Man's dignity is, accordingly, in peril: let this distorted and corrupt propensity of his nature once get the upper hand and he will be the helot of his passions; he will be anything but dignified.

Tokens of this unruly trend of human nature are not wanting in the average schoolboy, even in the youngest. We find some lads stirred with the despicable sentiment of envy for a comrade in games and studies; we observe others scoffing at their juniors and even punishing them without provocation; we notice others who glean a certain pleasure in incorporating vulgar words and phrases into their vocabularies: others, again, are sluggish in performing their assigned tasks; others, finally, covet to excess the praise of their teachers and school mates. Such petty faults, as well as a multitude of others, are but the traces of that pernicious worm which bored its way into the human tree at the time of our first parents' transgression. The boy of over seven years of age is more or less vividly conscious of the deordination attendant upon such peccadilloes. He commits them notwithstanding, and it is just in this commission that he tarnishes the dignity of his person. How can he be assisted to eradicate such failings? By the judicious application of the rod.

To substantiate this conclusion we might have recourse to Holy Scripture, to philosophy, to experience, to common-sense or even to history. But, as science is at present in its heyday, let us cull just a few words from its storehouse of facts about this subject.

Experimental psychology assures us that any living organism spontaneously recoils from pain; and our own common sense corroborates this assertion. Every time we don an overcoat, or take our night's rest in a comfortable bed, we verify the same assertion. The same science declares that if any normal animated creature is placed in certain circumstances, and therein performs a deed or executes a movement which results in pain, the same creature will most probably avoid such an action or movement the next time that it is in similar circumstances. This is due to what the psychologist terms the "Law of Redintegration," which simply means that a past state of consciousness tends to reproduce itself. The oft-repeated phrase "This reminds me of such and such an event, or place or time" is nothing but a confirmation of this fundamental and celebrated law.

Here again, personal experience harmonizes with scientific observation. The tidy housewife who wishes to deter the cat from taking its cozy nap coiled up on the sofa or the downy bed, beats it upon each successive occasion until the animal, spontaneously associating pain with both the sofa and the bed, finally decides to take its siesta sprawled out upon the smoothest rug where its slumbers are unbroken, though less comfortable.

We believe that the case of the child is much the same. The teacher in the classroom must discipline the untoward pupil on much the same lines as the housewife trains the pleasure-seeking cat. Here those who lustily proclaim the child's dignity will shriek with horror, but we aver none the less that "animality" is an essential part of human nature and that this "animality" sometimes requires the

employment of the switch to thwart its gaining the ascendancy. When the boy of ten years of age permits his animal nature to waive the counsels of reason by stealthily appropriating to himself the baseball glove or fountain pen of a companion, he has wronged his own dignity, and may possibly develop by slow degrees into a professional thief, if no punishment is administered. On the other hand, if he is discovered and properly chastised for his unbecoming deportment, if, too, he is informed explicitly that this is the reason for his chastisement, then, according to the psychological law enunciated above, he will recall the smart of the lash when fresh opportunities for pilfering present themselves and will naturally shrink from a repetition of his misdeed.

This is the judgment of science. Vocal utterances, such as kindly reprimands, or benevolent admonitions, or gloomy threats, will hardly take root in the care-free, unheeding minds of school boys. But physical pain, inflicted by the teacher in proper measure, cannot be dislodged from the nervous system and, according to scientific tests, will come to the fore as a sharp reminder, when the culprit is tempted to repeat his unworthy conduct.

Sociology

The Service of Eminence

EDWARD F. GARESCHÉ, S.J.

WE sometimes overlook the power of eminent members of the professions to help the Church. One man or woman who has risen to the very summit of eminence is worth, in this regard, scores and scores of those who never rise above the low levels of mediocrity. We do not boast of the ones who are content with ordinary standards of service, no matter how numerous they may be, but let some striver after eminence make a notable discovery or receive some exceptional distinction for his work, and we are ready to tell the world that he is a Catholic.

This is not to disparage the valuable services of those who are filling the obscure places in the professions. They have their scope and their reward, and it is not everyone who can achieve world-wide or even nationwide recognition. We merely wish to call emphatic attention to the service rendered to the cause of the Church no less than to society, by those Catholics who can and will go to the top of their profession.

To make this still more clear, let us suppose for instance that the twelve or fifteen most eminent physicians in the United States were practical, fervent Catholics. What a conclusive answer that would be to those who suspect that there is something antagonistic between science and the Faith. Or suppose that the twelve women in our country who had done most for their profession of nursing, who stood highest in the professional organizations of nurses, were similarly practical fervent members of the Church. What a source of pride it would be for all Catholics to whose notice this circumstance would come.

To take an instance from another profession, there died not long ago, the Chief Justice of the Supreme Court, Justice White. He was a Catholic who had received all his training in Catholic schools, and who had even graduated from a Catholic law school after finishing his course in a Jesuit college. Himself a Southerner and a Democrat, he was chosen for his supremely important and responsible position by President Taft, who was a Northerner and a Republican. Again and again was the circumstance referred to that Chief Justice White was a Catholic and the product of Catholic schools, and this notable and eminent jurist shed more credit on Catholic education than ten thousand mediocre students who were satisfied with common industry, effort, and achievement.

Call to mind some Catholic physician who has achieved in his chosen specialty a position which no one can gainsay. How often such a one is mentioned among us, "So and so is a Catholic." The other members of the profession, whether Catholics or not, are obliged to take notice that here is a man who has distanced themselves in their common science, and who holds steadfastly to the dogmas, the principles and discipline of the Catholic Church.

An outstanding example of the service of eminence, the investigator who is most often mentioned in this connection of modern scientists is perhaps Pasteur, whose centenary has been so recently celebrated. Though not a physician, no one individual, it may be said, has rendered such signal service to medicine and surgery as he by his epoch-making investigations in bacteriology, of which science he may surely be said to be the father and the patriarch. Of his Catholic faith no one should doubt who reads that luminous saying of his: that after all his study he still found himself possessed of the faith of a Breton peasant, and that if he could go farther and discover more he doubtless would have the faith of the Breton peasant's wife! The faith of the Bretons is proverbial in France, and Pasteur could hardly have expressed himself more forcibly than by using this comparison.

One Pasteur, at the forefront of his pursuit, imposing himself by the very force of his achievements upon the respect and veneration of all, Catholic, Protestant, or infidel, and at the same time making profession of his Catholic faith with a force which leaves no room for doubt, is a more persuasive argument for the Faith, in the eyes of most non-Catholics, than thousands of lesser men. We must take human nature as we find it and work with men as they are. The simple truth unquestionably is that one eminent figure in any line of human endeavor casts more glory on the Church who fostered him than a host of lesser individuals.

To take one more example, this time from the ranks of religious men who were scientists, the priest, Gregor Mendel, by his experiments in the laws of heredity, has set his name for all time in letters of gold upon the records of medical science. The Mendelian laws will be discussed and developed, in all human probability, for ages yet to come. By achieving this eminence, what glory

he has cast upon the ranks of priests who give their lives to science. What an example he has left of the service of eminence, of the good which Catholics may accomplish by rising to sublime heights of attainment in the line of endeavor which Providence has assigned to them!

To a lesser degree, this service of eminence is open to any one of the many Catholic men and women who devote themselves to the professions of medicine or of nursing. True, it is only to the exceptional individual that the talent or the opportunity comes to make discoveries like those of Pasteur and Mendel. But everyone, by constant application and industry, by using all opportunities for self-improvement and joining the ranks of those devoted workers who "scorn delights and live laborious days," may attain a relative eminence so as to be among those who are most distinguished in the locality for service, knowledge, professional skill. To be among the first workers in one's own town is a service not to be scorned, and there is, after all, a local eminence which casts luster on the Church in that place no less than the exploits of national figures in the professions give a more general glory to the Catholic name.

Which way are our young folk choosing, who go forth from medical schools, from training schools for nurses, and plunge into the whirl of active practice? Are they selecting that easier way of life which is content with moderate faithfulness to duty, which "takes things easily," which looks to pleasure, gain, personal ease before the pursuit of professional eminence? Or are they, in appreciable numbers, rising above the slothfulness and self-seeking which are too natural to everyone, and following the stern way of duty, struggling to achieve that eminence of duties well done, of knowledge honestly acquired, of skill the fruit of unsparing effort, of service which will bless all with whom they come into professional relations?

We might add many things, in this connection, about the added opportunities for service, the wider field of action, the more fruitful endeavor which eminence in any profession brings. The honor which the good Catholic who is successful in achieving eminence casts on the Church is but one of the rewards of his honest toil. Patients, hospitals, the profession in general, in a word humanity itself profit from this wider service which eminence always brings. We should do well indeed to stir up our young folk to a glowing ambition to excel in whatever field they enter as their life work.

Finally, let us teach these same young folk the difference between laudable ambition and mere self-seeking, between humility that looks onward and upward and is afraid of no honest achievement, and the false fear of public notice that damps effort and encourages sloth. True humility and self-sacrifice are not a hindrance to eminence but a mighty aid to its achievement. It is the counterfeits of these virtues, diffidence, false shame, sloth, timidity, low-spiritedness that effectively block and hinder the attainment of professional eminence or of eminence of any other kind.

It is commonly said to young lawyers that the law is a jealous mistress. So is each of the professions, so are

medicine and nursing jealous mistresses, each in its kind. They will each have all the undivided service of their votaries. They will demand toil for success, effort for achievement, sacrifices and pains in return for eminence and service. The spirit of toil, effort, sacrifices, is then the spirit which we must inculcate into our rising generation of doctors and nurses if they would achieve that service of eminence which the Church and the State have a right to expect of them. Those who have the formation of this rising generation have likewise in their hands the answer whether or not the Church shall have in the future this service of eminence or must sadly lack among her children those able to render it. Our educators by their influence are constantly answering this question. It is theirs to train our talented, eager, unspoiled students in medicine and nursing and lead their steps unfailingly toward the service of eminence.

With Scrip and Staff

FIGURES appeared recently showing that we Americans are becoming a nation of oldsters. That is to say, through pure food, fly screens, patent shampoos, golf, violet-ray treatment, etc., our average life is now being prolonged. This means, of course, that older men are keeping, or increasing, their influence on the nation's affairs. Look at our new Cabinet! The average age is something over fifty-five, is it not?

Here and there, however, are exceptions, where the young are doing things. We have all our thirty-six regional Flag Day essay winners, out of whom eleven are Catholic school pupils; and of the eight finalists four, Thomas Derdock, Robert Sullivan (who won the first place in the final contest and a trip around the world), Lupe Rivera and Elaine Conway are Catholic-school pupils. Another such exception is Mr. George C. Jenkins, of Baltimore, who, though he did not compete in the essay contest, has earned himself a prize by building the new Loyola Library, at Loyola College, in that city.

Sticklers on chronology, of course, may object to Mr. Jenkins being placed in the juvenile class. As his biographer, May Irene Copinger, puts it in the *Baltimore Sun*:

In Raymond M. Moulton, now living in Dinard, France, Harvard has a graduate of the class of 1855, and last January E. P. Bradstreet, of Cincinnati, a graduate of Yale, '56, celebrated his ninety-eighth birthday at his home in Cincinnati. Last December Yale's other graduate of that day died—John Donnell Smith, of Baltimore, of the class of 1847, at the age of 99.

In addition, it is not probable there are living today many veterans of the Confederate Army who rank Mr. Jenkins in years.

Mr. Jenkins, master of the Seven Oaks in the Green Spring Valley, is a graduate of the class of 1855 of Mount St. Mary's College at Emmitsburg. . . . Born on October 15, 1836, he will celebrate his ninety-third birthday next autumn. . . . At ninety-two Mr. Jenkins still suggests the military in his bearing. Tall, erect, with white hair, straight-featured, and with a complexion upon the ruddiness of which age has made little impression, he is an ideal representative of the Confederacy.

Mr. Jenkins remains, however, definitely in the younger set by continuing to be an altar-boy; and by a habit of confidence in youth and its doings. This habit has led to another habit, that of confidence in Catholic charity

and Catholic education, leading him to build the Loyola Science Hall, the Library, a splendid three-story building in gray marble, and the beautiful Bon Secours Hospital in Baltimore. The library is a gift in memory of his wife, Mrs. Kate Key Jenkins, who died in 1926, after fifty-eight years of married life. Through her mother, Mrs. Maria Sewall Key, Mrs. Jenkins was a descendant of the Sewalls of Mattapani, in Maryland, who obtained the grant of their estate from Lord Baltimore; through her father, she was a great-niece of Francis Scott Key, the author of the "Star Spangled Banner." In 1924 Mr. Jenkins was made a Knight of St. Gregory by Pope Pius XI. And be it noted that as long as Mr. and Mrs. Jenkins were able to make their pilgrimage together in this world, they said on their knees each night—and asked their guests to join with them—the Rosary of the Blessed Virgin.

A GALAXY of beautiful libraries has arisen in the last few years in Catholic institutions of higher learning in the East: the superb Mullen Memorial Library of the Catholic University, the gift of Mr. John K. Mullen, of Denver, the graceful gothic structures of Boston College and Fordham University, the lofty library of Holy Cross College, with its classic lines, the new library of Woodstock College, given by Mr. and Mrs. Francis P. Garvan, of New York, and the Loyola Library just mentioned. To these will soon be joined the new libraries of Loyola University, in Chicago, and of the University of Santa Clara.

What fruit will they bear? One can somehow gauge the effects of teaching; but that of the library is too subtle to measure. The invitation to research is powerful: there are few who have not at some time felt the appeal of the serried stack-room, the alcove and the catalogue. But they ought to produce writers as well.

Are there not books enough? There are—in many senses, but not all senses; and those senses are just where we need writers—not just to fill up the shelves, but to guide and influence for good the thoughts of the present generation.

OPENING on May 27 the seventh session of the "Catholic Writers' Week" in Paris, Msgr. Baudrillart pointed out the high office of Catholic writers, by showing their connection with the work of Catholic Action, so recently brought into prominence by Pope Pius XI.

Commenting on the Pope's letter to Cardinal Bertram, of November 13, 1928, which is now the classic document on this subject, Msgr. Baudrillart explained that as to Catholic Action it was not a question of creating a supra-national or an international Catholic organization. Nor is it a some new kind of enterprise, confraternity or association. Nor is it simply that which we are wont to call "social action."

The question is of a universal Catholic Action exercised by the laity, men, women and children, in collaboration with the ecclesiastical Hierarchy, such as there have been since the time of the Apostles—St. Paul offers us various instances thereof—

and thanks to which Christianity (*le christianisme*) spread and Christian civilization was founded.

Today this civilization is not only menaced, but seriously infected. It can be restored, since God has made the nations able to be cured. It can be cured by the agencies which have founded it.

Catholic Action, says the Pope in his letter, is a hierarchical apostolate, that is to say, directed by the Hierarchy. . . . Integrated in the Hierarchy, Catholic Action is the lay apostolate in the Church, of the Church and by the Church.

What is its aim? To reinfuse into society the spirit of the Gospel and of the Church. The formation of the Christian conscience, the Catholic sense, *sensus Christi*, writes the Pope, in such a way that in every circumstance it finds spontaneously a Christian and Catholic solution. Such was the principal thought of the Encyclical "Ubi Arcano" of December 23, 1922, and such is also the purpose of the letter to Cardinal Bertram.

A unique mission, and an identical mission, of perfect Christian spirit (*de parfait christianisme*) for Catholics of every nationality.

The speaker pointed out a two-fold form of action, one direct, in the direct defense of Christian and Catholic principles; the other indirect, by which the Catholic point of view makes itself felt in all the different manifestations of life and thought. Catholic writers, he continued, should be a guiding force in both lines of endeavor, directly, by direct treatment of religious, moral and social matters; indirectly, by treating questions of drama, literature and literary criticism which have an influence on the minds of readers. Their own power for good, however, he maintained, is conditioned by the sincerity of their faith and the uprightness of their own lives; and their own respect for the authorities of the Church.

SIMILAR thoughts are expressed, in vigorous fashion, by Dr. Eberle, the German Catholic publicist:

True learning leads life; it does not follow after it as the baggage van follows an army. It is just here, however, that we frequently find we have missed out. Many a misleading movement in contemporary philosophy or literature, many scandals of press and theater, much disastrous legislation that has been passed in [the German] Parliament would not have been possible, if those who are called to be the representatives of intellectual life had come forward like prophets, enlightening, warning and directing in the market place of public life.

Hence the immense importance, in the author's mind, of the task of the Catholic press of today.

IN a previous issue we noted the growing tendency amongst the educated Orthodox laity of Greece to look to the See of Peter as a source of spiritual guidance. Father Giadri, S.J., a missionary in the little neighboring Kingdom of Albania, reports a still more noticeable tendency amongst the Orthodox of his own land. He writes:

Nearly all of the 250,000 schismatics who are in this country desire union with the Catholic Church, the center of unity, truth and holiness.

Many professors, members of Parliament, and other persons of high rank often converse with us in the following tenor: "We are quite convinced that the cause of the unfortunate separation was not a matter of dogma or faith, but exclusively the ambition of the Byzantine emperors to interfere and dominate in Church matters, together with the greed of some people and the ignorance of others, and political and State reasons. We are persuaded that Jesus Christ did not found a thousand national churches—slaves of rulers and blind instruments of human powers

—but one Church, unique and universal, and that this Church is founded on Peter, to whom Christ gave the keys of Heaven. We believe all that Jesus Christ has taught us in the Gospel, especially that which regards the constitution of the Church and the primacy of jurisdiction of the successors of St. Peter over the whole Church, as all the Fathers believed and taught in all the centuries and all the Councils until the fatal separation. We look, then, to union with you in the true Faith."

Father Giadri holds that the establishment of Catholic centers in Albania will be the means of encouraging this movement towards Christian unity.

RECENTLY the Pilgrim commented on some Anglican observations relative to the way in which Mass is sometimes celebrated. The comments called forth a letter to the Pilgrim from F. A. H., who writes: giving the layman's point of view: "I thought it might be well," he remarks, "to tell you how the old man in the pew responds."

When I was daily serving the six o'clock Mass dear Father H. was precise and punctual in every step and move he made. On winter mornings there were not more than one or two in the church, with but a single [extra] candle and that on the altar. It was beautiful, solemn, edifying, and left a lasting impression for over sixty years. Then there was our affectionately known "Pop Mac" who was rapid in his movements, too, but there was a method and rhythm with them that added great dignity and impressiveness, until he reached his end at ninety-four. Not to forget Msgr. S., who sometimes seemed to go to extremes. I say they were inspired and realized fully that it was God's work they were doing, and tried every method to do it well. It made everyone feel so happy and attentive and pious: real devotion.

We have our instances of a devout saying of Mass at the age of ninety-four, and of a really excellently behaved altar-boy aged ninety-two: surely an encouragement for all the youngsters!

THE PILGRIM.

WORSHIP

I thought of life
And the harmony of our love;
And thanked God
As I watched you in the garden,
In the lilies
Leaning among the mauve and white blooms.

Full of love and wonder were my thoughts
With the fragrance of the hyacinth
Living in your white soul.
And as I thought a great fear came
As I watched you in the flowers
Bending among the white and mauve blooms.

A tear came to my cheek
To fall on the young blades of grass;
And a black curtain spread its folds
Across my vision
Closing you in the garden with the hyacinths
Forever from my sight.

Then I crept away
Into the shadow and the silence,
With a great fear,
And the watching dread of vacant years.

JOHN LEE HIGGINS.

Literature

Six Letters of Southwell

EUGENE P. MURPHY, S.J.

GROOMS in Elizabethan times and since have never been especially noted for their literary productions. Now Robert Southwell, according to one of his biographers was a groom, ostensibly, of course, in the house of Lady Anne of Arundel. A most ascetic and apostolic menial, he used the pretense of lowly duties as a screen to hide the great activity of his priestly ministering. But caution is the life-breath of the hunted and chaplains in groom's offices are exceedingly hampered.

Father Robert complains of "the iniquity of our days that maketh my presence perilous and the discharge of my duty an occasion of danger." With a touch of holy poignancy he writes to his father;

"Yet because I might easily perceive by apparent conjectures that many were more willing to hear of me than from me, and readier to praise than to use my endeavours, I have hitherto bridled my desire to see them with the care and jealousy of their safety; and banishing myself from the scent of my cradle, in my own country, I have lived like a foreigner; finding among strangers that which in my nearest blood I presumed to seek."

Perhaps Robert Southwell would have written many more letters had his liberty been less infringed, or, perhaps, he would have written fewer. The fact is, our language has been enriched with a half-dozen priceless gems of epistolary composition, whether because of the persecuted condition of the writer or despite it, really matters little. In them he shows himself the true brother of the great Paul who, driving through perils of land and sea, found time to counsel brethren in many parts and varied plights with words of cheer, enlightenment, or reproach.

Quite probably most of us first began to reverence the martyr poet of Tyburn after reading his reverie of the suffering Christ-child, "The Burning Babe." If, as is said, Ben Jonson would have disclaimed all his works in exchange for the right of authorship of those few lines of verse, then we esteem more highly the judgment of the playwright and feel surer of the genius of the priest. Delightful as is the lyric play of his saintly fancy, in his letters we find more. Therein are fused the apostle's zeal and the martyr's courage, and both are finely tempered by the son's love for his father and the friend's love for his friend. The vigor of his imagery is at once Scriptural and Shakespearean. A determined huntsman, he follows close upon the "Hound of Heaven" in chase of the precious quarry—souls.

Philip Howard, Earl of Arundel, was a great soul. He spent the last ten years of his life a prisoner for the Faith in the vile confinement of London Tower. One day, after six of these years had passed, word was brought him that the Lady Margaret, his cherished little sister, had died. His noble spirit must have been riven deep by this sorrow. Likely he carved no inscription on the walls of the Beauchamp that day. In this trial, his

dear friend Southwell sent him a letter of condolence, the "Triumphs Over Death." Father Robert, Earl Philip, and Lady Margaret, Christ's own gentle folk, could well speak of triumphs, even over death.

The priest writes; "If it be a blessing of the virtuous to mourn, it is the reward of this blessing to be comforted; and He that pronounced the one promised the other.

"Let Him, with good leave, gather the grape of His own vine and pluck the fruit of His own planting. And think so curious works ever surest in the Artificer's hand, Who is likeliest to love them and best able to preserve them. . .

"We are all tenants-at-will of this clayey form—not for a term of years. When we are warned out we must be ready to remove, having no other title but the Owner's pleasure.

"Think it no injury that she is now taken from you but a favour that she was lent you so long. . .

"Let then your sister's soul depart without grief; let her body also be altered to dust. Withdraw your eyes from the ruins of this cottage and cast them on the majesty of the second building; which, as St. Paul saith, shall be incorruptible, glorious, spiritual, and immortal.

"Let your mind therefore consent to that which your tongue daily craveth; that God's will be done; as well in the earth of her mortal body as in that little heaven of her purest soul, with His will as the measure of all events. . . .

"The base shell of a mortal body was an unfit room for so precious a margarite; and the Jeweler that came into this world to seek good pearls, and gave not only all He had but Himself also to buy them, thought it now time to take her into His bargain, finding her grown to a margarite's full perfection. . . .

"Let not therefore the crown of her virtue be the foil of your constancy, nor the end of her cumbers a renewing of yours; but sith God was pleased to call her, she not displeased to go, add you the third twist to make a triple cord, saying with Job; Our Lord gave and our Lord took away; as it hath pleased our Lord so it is fallen out; the name of our Lord be blessed."

The seventeen hundred words of this letter are compact with sublime thought and masterful phrasing.

In the "Epistle to his Father," there is the strength and directness of supernaturalized filial affection which makes us feel that we have hold of a sacred document. Its purpose is quaintly set forth in a heading to the manuscript preserved at Oscott College.

An excellent Epistle (perswasitorie) from a childe to his father diswading him from scissum and from vices in general setting forth the judgements due for sinne. Verry necessarie to be considered of all degrees and sortes of menn whatsoever.

Reade with good consideration.

Surely it deserves this. In it the apostle-son says: "With young Toby I have travelled far and brought home a freight of spiritual substance to enrich you, and medicinable receipts against your ghostly maladies. I have with Esau after long toil in pursuing a long and painful chase, returned with such prey as you were wont

to love; desiring thereby to procure your blessing. I have, in this general famine of all true and Christian food, with Joseph prepared abundance of the Bread of Angels for the repast of your soul. And now my desire is that my drugs may cure you, my prey delight you, and my provision feed you—by whom I have been cured, delighted and fed myself; that your courtesies may in part be countervailed and my duty in some sort performed.

"He may be a father to the soul that is a son to the body, and requite the benefit of his temporal life by reviving his parent from a spiritual death.

" . . . it was a significant presage aboding the future event that even from my infancy you were wont in merriment to call me Father Robert, which is the customary style now allotted to my present estate."

What a pathetic earnestness fills the address made on behalf of his brothers and sisters!

"O good Sir! shall so many of your branches enjoy the quickening sap and fry of God's Church, and daily shooting up higher towards Heaven, bring forth the flowers and fruits of salvation; and you that are the root of us all lie barren and fruitless, still covered in earth and buried in flesh and blood?

"Shall the birds of heaven—I mean the angels—sing and build upon your boughs, and the stem be devoured by the worm of conscience and pestered with the vermin that schism engendereth? Shall the beams be bright and the sun eclipsed, the brooks clear and the headspring troubled?"

The gentle martyr would completely spend himself to reclaim his temporizing parent. The stirring persuasiveness which won so many "strangers" back to Christ must reach his father only by the written word. That writing is a masterpiece.

Southwell wrote a short note to his brother, another to his cousin, not germane, and a brief soliloquy with himself; all three are cameos of literature and Catholic thought. John Trotman, a modern editor of Southwell's letters, offers the suggestion that this "cousin" is none other than John Trussell, Southwell's literary executor, whom in turn he identifies as William Shakespeare. An interesting equation, certainly. He likewise "fervently hopes" that the sixth great letter of Southwell, "An Epistle of Comfort," may soon be available in a reprinting, and so do we.

REVIEWS

John D.: A Portrait in Oils. By JOHN K. WINKLER. New York: The Vanguard Press. \$2.25.

If any curious investigator desires to study a rare and astonishing personality and to evolve from a shadowy myth Rockefeller the Man, here are presented such portions of the long and serried business career of the world's first billionaire as the author deemed essential to that purpose. He assures us that the information has been obtained from "intimate and unimpeachable sources." From these we learn that John D. Rockefeller of the Standard Oil Trust is the son of a "horse-trading, sport loving quack doctor" and a mother who "believed in the literal Bible, hell fire and damnation" and tried to rear her six children according to an ideal totally contrary in temperament and moral outlook from that of her boisterous mate. This mother strain is supposed to be manifested in John D., "the pious churchman, the

great philanthropist" and the father's in "the ruthless business genius, creator of the most powerful monopoly the world has ever known." The son bettered the lessons of the father so well that no man since Midas acquired such a money touch. This gold hunger grew to a lust to which the formalism of his religious beliefs offered no ethical barrier in his efforts to make the whole world pay tribute. The devious ways in which the Standard Oil monopoly was developed by its master mind, the most execrated figure of the business world — "sane in every respect save one—he is money mad," according to Mark Hanna—are boldly sketched. Then, when the legal blight fell on the malevolent trust, swollen with inordinate profits, we are shown how its "benevolent" succession was conjured up as a palliation, and \$750,000,000 given away in "foundation" and other intentions "to promote the well-being of mankind." Now this leader of the ethically oblique apostles of high finance at ninety is set down as believing in a "permanent hereafter where the good will be rewarded and the wicked punished" and "quietly positive his good deeds will be recognized when the roll is called up yonder." A detailed indication of how his son and grandson seem destined to carry on the family traditions ends the story. T. F. M.

The Secret of the Curé d'Ars. By HENRY GHÉON. Translated by F. J. SHEED. With a study by G. K. CHESTERTON. New York: Longmans, Green and Company. \$3.00.

Here is a thoroughly attractive and charming biography popularly and beautifully written, and bound to entertain and edify even the most unsympathetic reader. It is the story of an humble and saintly parish priest of the nineteenth century, who brought the world to himself and the little village of Ars, where he spent thirty years of the most fruitful type of ministry, precisely by challenging all that the world gave first place to in its appraisal. Jean-Marie Vianney looms great in history because he was small in his own esteem: he is an international character because he sought obscurity: he is loved of men because all his own love was for God. Drawing on the fuller and more scientific biographies of the holy Curé by Monnin, Joseph Vianney, and Trochu, M. Ghéon is content to emphasize the salient points in the Curé's varied career, facts that are stranger than fiction, and he presents them in his own delightful literary style, reading at the same time to a contemporary naturalistic civilization a forceful lesson in the reality and importance of the supernatural. Verily in Jean-Marie did God choose the weak things of the earth to confound the strong, and the foolish to confound the wise. The Curé had no learning but he was well versed in prayer; he had failed habitually in his studies at the seminary, but the Holy Ghost gave him for his preaching and direction of souls, especially in the confessional, a light that native genius, even though it be great, often lacks. These facts, not to mention the stirring episodes that were going on in France about the Curé both during his boyhood and his declining years, add romance to his story, and M. Ghéon uses them to the best advantage. As Mr. Chesterton says in his note at the end of the volume, "He was a walking contradiction; he cut across the whole trend of his time at right angles, quite content to know that the angle was right. . . . At the moment when thousands thought they were reading a radiant and self-evident philosophy, proved quite clearly in black and white, he calmly called its black white and its white black." More biographies of the saints in this style would unquestionably make for their more general and profitable reading. The excellence of the volume is attested by the fact that it was chosen as the book-of-the-month by the Catholic Book Club. W. I. L.

Bryan. By M. R. WERNER. New York: Harcourt, Brace and Company. \$3.50.

This biography of the man who delighted in the title of "The Great Commoner," by its mere position in a series that treats of "Barnum" and "Brigham Young" and certain predatory geniuses of Tammany Hall, sets the reader in a defensive attitude for one who hardly belongs in such strange company. Yet even a sincere friend and an ardent admirer of William Jennings Bryan would be forced to admit, when confronted with the

doings, the writings and the sayings of the lawyer, the orator, the evangelist, the politician, that there was in him far too much of the show-man's instinct, an excess of ostentation and fundamentalism, and a too close imitation of discredited political methods. This is not the explicit judgment of the present biographer. One gathers some such conclusion from the perusal of the quotations from Bryan's speeches, so liberally scattered throughout the volume and from the observation of the "Commoner's" activities so carefully recorded. Nor can one easily charge Mr. Werner with unfairness in his selections; for it would need much careful reading and strained interpretation to bring forth extracts to offset the passages here quoted. If Bryan stands out from these pages as a colossal showman and a bombastic orator, it is hardly the fault of his present biographer. Mr. Werner has not originated the bland smile, the profound nonsense, the oracular twaddle which at times carried away a vast majority of the American public and gave strong confirmation to Barnum's famous contention. However much one may prefer the work of Mr. Long, Bryan's first biographer, Mr. Werner has called attention to a phase of his subject that cannot quickly be forgotten and should not too easily be ignored. It is only in rather rare instances that the present author yields to the temptation to interpret his subject. Then, of course, he fails. For in spite of Bryan's performances in the theater of National Conventions, in spite of his activities in prohibition, religion and Florida real estate, in spite of his antics at the "monkey trial" which gave Dayton a circus tent and a place on the map, the conviction still endures that he was not only "a good man, a good noisy man," as Mr. Dooley found him, but that his particular brand of goodness was a combination of strong faith, sincere conviction, and courage to follow out both. Dayton, which receives undue emphasis, will soon be forgotten, but the faith of Bryan, misguided though it be at times, will be an enduring memory. F. S. P.

BOOKS AND AUTHORS

The Black Man in Fact and Fiction.—Recently published facts about the black man are conveniently compiled by Scott Nearing in his recent book "Black America." (Vanguard Press. \$3.00). "This book," says the writer, "describes the life and labor of 'Black America' in the agricultural regions of the South and in the industrial districts of the North. 'Black America' deals with the American Negro, not as a 'social problem' but as an oppressed race." The author holds that the black man, by the white man's attitude, is being driven into an intensely race-conscious group. This belief he holds in common with many serious students of the racial situation; but he goes further, and maintains, apparently, that the only hope for the Negro is Communism. In view of a great deal of valuable information as to the Negro's conditions, hardships and grievances, one finds also that the writer completely ignores all that has been done and is being done for negro education and welfare in many parts of the South; the growth of better understanding between the races where such is found; and all religious work for the colored man. The Inter-racial Commission is dismissed with a sneer; the National Association for the Advancement of Colored People and the National Urban League are noticed in three lines. While an abundance of important material is presented the work does not seem to be that of an entirely serious thinker.

Just why Mr. Walter White and other of our Negro intellectuals should be enthusiastic about "Black Magic" (Viking. \$3.00) is hard to see. The writer, Paul Morand, claims to have traveled 30,000 miles and to have visited twenty-eight countries in order to collect material for his vivid pictures of the black man under every kind of sun. The result is a collection of graphic cartoons, with the sense element laid on as thick as language can bear it. Those who look on the Negro as essentially comic and unmoral, will find that idea followed up with the ingenuity and persistency of a modern French novelist, who, in this case, seems to revel in the degrading influences from which the decent Negro is struggling to escape. The broadcasting of this jungle stuff will only intensify those prejudices that Pro-

fessor Nearing denounces. The book is translated by Hamish Miles.

Howard Snyder, however, while in humbler vein, shows some sympathy and understanding for the black man's feelings in his story of plantation life, "Earth-Born" (Century. \$2.00). Like Julia Peterkin, he chooses the lives and doings of mortals entirely left to their own devices—for better or for worse—in things social and moral; but his touch is kindlier than Peterkin's; and, with little effort in description, he sets the stage of daily plantation life for his bit of tragedy. Yet again one feels it unfair to his subject that there is no hint even implied of a "way out;" and that at the very end of the story the "unmoral" idea is left graven in the reader's memory.

Railroad History.—The holding of the famous "Fair of the Iron Horse" at Halethorpe, Md., in 1927, which over 1,500,000 people attended, drew attention to the long and picturesque history of the Baltimore and Ohio Railroad. Two attractive volumes, "The Story of the Baltimore and Ohio Railroad" (Putnam. \$10.00), by Edward Hungerford, profusely illustrated, tell this story in a most readable fashion. The history of the railroad is woven with the most exciting episodes in the history of our country during the Civil War period, beginning with the telegram from Conductor Phelps to W. P. Smith, master of transportation, announcing the seizing of the arsenal at Harper's Ferry. The part played in determining the fortunes of the Civil War, by the Union sympathies of John W. Garrett and his friendship for Abraham Lincoln; the bitter resentment of Ross Winans, the veteran engineer, are interestingly told; as, in later years, the struggles that brought grief to Presidents Robert Garrett and John K. Cowen. Former rules for conductors and trainmen, the developments of locomotives and all forms of rolling stock, the fears and precautions of early passengers, all add flavor to the story.

Things Poetical.—There is a delicacy in "Angels and Earthly Creatures" (Knopf. \$2.50) which distinguishes it from the many strident attempts to attain what is "different" in verse. Its author, Elinor Wylie, had written it in poetic maturity and it constitutes a lasting witness to her inspiration and skill. She had the satisfaction of seeing these poems, the latest-born of her brain children safely swaddled in galley-sheets before her death last December. Undoubtedly her greatest achievement is the sequence of nineteen sonnets with which the volume opens. Including these, there are but thirty-nine poems in the collection, but their quality recompenses for what is lacking in quantity.

"Clever" in the good sense of the word may be applied to the book of poems entitled "The Lady is Cold" (Harper. \$2.00.), by E. B. W. The lover of things modern will find it altogether satisfactory, and, strange to say, so will the lover of things poetical. E. B. W. has the faculty, given only to some small dozen, of being penetratingly observant of the life around him and, at the same time, capable of stabilizing even the lightest subject with a true emotion. But the poet does not limit himself to keen impressions of New York subways and ferries. "Road by a River" and particularly "Spring Planning" are of a more universal note and serve to refute the fallacy that beautiful poetry is no longer being written.

John Galen Howard tells the life story of the famous Greek sculptor, "Phidias" (Macmillan. \$2.50), in a book-length narrative poem bearing that name. The poet writes with a calm simplicity of style approaching the Hellenic, without sacrificing modernity in diction or arrangement. The story flows constantly forward from city to city, from friend to friend, through peace and war to a dramatic close, recalling to the minds of those who were blessed with a knowledge of Greek, familiar names and places, and embodying them, as it were, with "reality." Perhaps the poem's defect is an excess of its virtue—placidity.

One of the most interesting books of verse offered by the Contemporary Poets of Dorrance is "Aromancy and Other Verse" (Dorrance. \$1.75.), by Faith Van Valkenburgh Vilas. The title poem, "Aromancy"; "Poets are Pens"; "On Avenue

A"; "Nostalgia" and "Planing" would be quoted if space permitted, as representative of this poet at her best. Her Muse is not vigorous, but she can portray poignantly and pleasingly the many minor tones in the song of life.

Spiritual Exercises.—For the first time, the life of Father John Roothaan, the "second founder" of the Society of Jesus, and master of the "Spiritual Exercises" is given to the public in available popular form. "Johann Philipp Roothaan" (Herder. \$2.00), Von Augustin Neu, S.J., is based on the larger Dutch work of Father Albers, S.J., and deals generously with his subject's youth, his personal characteristics, and his spiritual development. The simplicity and modesty of this great man are attractively pictured; and the sources of his undoubted holiness are pointed out, such as the formation he received under the older Jesuits in Russia, the devotion to the Sacred Heart, and the Spiritual Exercises of St. Ignatius. The author may insist at times a little too explicitly on those merits which are amply shown, as it is, by the mere narrative. The general reader might, too, be helped by a little more space given to the dramatic historical background of Father Roothaan's activities, and perhaps less to incidents that involve details of internal administration.

"A Companion to the Spiritual Exercises of Saint Ignatius" by Aloysius Ambruzzi, S.J. (Mangalore: St. Aloysius' College. \$1.50), though it develops the synoptic meditations and contemplations of the "Exercises" in a striking way, is not a mere meditation book. Its title readily suggests the contents and the purpose of the volume. A rather original feature of the book is the use of pictures at the beginning of each contemplation as an aid in making the usual "composition of place." At the end of each meditation and contemplation there are quotations in verse and prose that may well serve as summaries. Schemes for retreats of varying lengths and lists of suggested readings aptly find a place in the appendix. The volume is supplementary to the author's "Commentary on the Spiritual Exercises," and should prove a real companion.

School Texts.—In the Guidepost Series for junior high schools Harold Lyman Holbrook and A. Laura McGregor offer "Our World of Work" (Allyn & Bacon. \$1.40), a manual of vocational guidance which explains for students in the eighth year what agriculture, business, industry and the professions hold out to them and require of them. Harry A. Carpenter and George C. Wood have measured up to the requirements of the New York State Regents' Syllabus in General Science for the seventh year in their two books "Our Environment and its Relation to Us" (Allyn & Bacon. \$1.20) and "Our Environment, How We Adapt Ourselves to It" (Allyn & Bacon. \$1.60). A copy of the syllabus is reprinted with references to these volumes. The American Book Company announces a revised edition of "Explorers and Founders of America," by Anna Elizabeth Foote and Avery Warner Skinner. "Steer for New Shores" (Beckley-Cardy. 90c.), by Susie M. Best, tells children of the fifth and sixth grades how medieval Europe found and explored America.

Ernest Card and A. C. Parkinson have written "Logarithms Simplified" (Pitman. 75c) for the use of students in all branches of elementary mathematics and in connection with commercial and technical examinations. Those who can give more than the usual limited amount of time to this subject will find this manual true to its name. "Trigonometry: Plane and Spherical" (Heath), by David Raymond Curtiss and Elton James Moulton, attempts to restore this subject to its place of importance in the mathematics course. The authors have tried to meet the needs of the shorter as well as of the longer course. The explanations are clear and thorough, the exercises and tables are practical and helpful. "Freshman Algebra" (Crowell. \$2.00) is a text for liberal arts courses in which the author, James Byrnie Shaw, makes a very marked departure from the usual methods of presentation and attempts to emphasize the cultural side of the subject and treat it as a fine art. It will be interesting to watch the reactions to this novel experiment.

Destinies. Poor Women! The Matheson Formula. Times Square. The Mysterious Dr. Oliver.

François Mauriac takes his characters almost as seriously as he takes himself. Bob Lagave, one of those languorous, lounging youths who are the trial of silly society women, unable to resist the lure of long, black, thick eye lashes, gives a title to "Destinies" (Covici, Friede. \$2.50) and a plot that in the hands of most authors would have worked out in delightful comedy. If the French novelist were not so terribly in earnest it would have been great fun to follow the emotional forty-eight-year-old Elizabeth Gornac who loses her heart, her head and her life and becomes "one of the corpses that are carried down the stream of life." The same background is there; there is the familiar formula; there the fatalism, the mockery of religion, the blasphemy; there is Mauriac. But must one hearken to the cheer leaders? The threat has gone abroad that François Mauriac's complete works are now being translated into English.

Perhaps one reason why "Poor Women!" (Harpers. \$2.50) by Norah Hoult, still holds a place on the list of best sellers is that the publishers placed and held it there by the simple scheme of awarding seven prizes, the book has seven heroines, for the best answers to the quest: "Are Women to be Pitied?" It is a question naturally suggested by the theme of Miss Hoult's presentation of the great need in the life of women: She exhibits various types, but each one is caught in a moment of complete despair and disillusionment. This is a happy moment for dramatic effects and for easy exposition of the vanity of life. But few will believe that these sketches give an idea of life as a whole, even the life of the human creatures placed on exhibition. The author does not entirely lose sight of this fact, for she escapes the cynical and the morbid tone by the remembrance, at times, that life itself is good.

There is an element in the plot of J. S. Fletcher's latest mystery thriller "The Matheson Formula" (Knopf. \$2.00) that is reminiscent of "Wings Over Europe." Like this Broadway production, the story is centered about a secret formula for a new terrible explosive which in the mind of the inventor is calculated to bring about peace by making war so horrible that nations will refuse to engage in it. But the secret formula is stolen from the Indian War Office and the inventor, the only one who knows how to use it, is kidnapped by the thieves. After thrilling escapes and furious machine-gun battles, there is an opportunity of proving the efficiency of the coveted formula and bringing the criminals to justice.

Cornell Woolrich has written another cinemasque story, "Times Square" (Horace Liveright. \$2.00). Like its predecessor, "Children of the Ritz," it holds forth rich promise from the silver screen. Outside of that it seems to promise little else. It concerns the tawdry doings of Cliff Reilly and Terry Londres who are bored even with themselves. The usual intrigues, adventures, supper parties and degradations drain their already empty, useless lives. With a certain air of detachment the young author pretends to view it all. But he has badly overdone some of the episodes that concern a pathetic movie star. Otherwise, one imagines that the author himself is quite bored with the characters of his own creation. Perhaps with the aid of the sequence writers, the movietone, and a competent director, the story may be popular for a day.

In a rather loosely jointed story, J. Breckenridge Ellis has managed to inject some weird thrills and strange twists before he settled the case of "The Mysterious Dr. Oliver" (Macaulay. \$2.00). Had it not been for the La Poma earthquake, "Dr. Oliver" the great leader of that fantastic cult known as "The Oliverites," might never have become the rather prosaic Bill Williams. But for ten years he remains under the spell of amnesia. During that time strange things happen; strangest of all, perhaps, the girl who hates and fears him as "Dr. Oliver" learns to love him as Bill Williams. Yet this is not altogether the toughest knot in the tangle. It is all unraveled in the end, however, and it matters little, at least for hammock hours, that the story on the whole is strangely lacking in conviction as long as it has some semblance of probability.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Prohibition and Respect for Law

To the Editor of AMERICA:

John Wiltbye's "Law Enforcement by Murder," in the issue of AMERICA for June 29, made a special appeal to me, so saturated was it with common sense, and so soundly based on orthodox ethics.

Space permitting, kindly allow me to get the following comments off my chest, and to subjoin a human-interest story based on fact.

Of what weight is John Wiltbye's small voice, crystallizing common sense and decency, when compared to the guffaws of praise in Congress over the vile slaying of an innocent citizen by Federal, self-constituted "executioners"? It is completely—or almost so—submerged, and my forecast is that it will not shoot very far into official circles. One begins to feel fearful for the future of our country. If anything spells "the subsidence of our foundations"—as Mr. Hoover phrases it—that fact certainly does, and not the so-called "universal disrespect for law," which is a Hooverian chimera.

There is but one law universally disrespected in these United States of ours, and that law is the Volstead-Jones-Stalker abomination. The whole reason for this disrespect is not fully contained in John Wiltbye's statement that it was "conceived in fanaticism and corruption and born in folly." This may be the fundamental reason, but it is not the sole one. I submit that the proximate reason for this disrespect and the one that dominates the minds of ordinary people is the ruthless methods of Federal enforcement. Were the police of our various cities to attempt to enforce any law, no matter how serious and obligatory, in the same way in which Federal officers and officials attempt to enforce the Prohibition law, anarchy would soon lift its snarling features in the midst of the rank and file of our citizens.

I do not care to dilate further on this point. I merely wish to relate the following actual incident which tells its own story and points its own moral.

Not so many weeks ago, a "saloon" was "raided" in one of our large cities by a so-called "flying squad" of Prohibition agents.

Just at the time of the raid, I happened to be visiting my barber, who lived in the neighborhood. A big car (probably a "confiscated car"), with several enforcement "roughnecks" in it, suddenly drew up at the door of the "saloon." Swiftly they leaped from their machine and rushed to the entrance. Unfortunately the door was locked. Were the agents nonplussed? Not for a second. The leader curtly and harshly called for "the axe." This was promptly produced, and, without more ado, this peaceful representative of a peaceful government hewed the door from its hinges, smashing all the glass that unhappily came within the swing of the axe.

The agents, true to form, thereupon rushed pell-mell into the interior. Not a single drop of real liquor was found, much to the chagrin and dismay of the agents. They, therefore, ruthlessly smashed the bottles and glasses that lay strewn here and there in the "saloon," destroyed the little peanut machine, and, N. B., frankly and openly made off with whatever cash they could discover in the establishment, the same, I was told, amounting to about sixty-three dollars.

All during the time of this barbarous invasion, a big crowd of people, which had assembled outside the door of the "saloon," kept up a continuous and ear-splitting chorus of curses, hisses and howls, thus unmistakably voicing their "disrespect" for this enlightened method of enforcing a law that they felt in their very hearts was no law.

Is it any wonder our Federal Government has fallen from its high estate?

Spokane.

J. J. A.